

Vol. XXI.—No. 47

December 1, 1904



## CHRISTIAN WOMAN'S BOARD OF MISSIONS NUMBER



MRS. N. E. ATKINSON.

Mrs. Nancy E. Atkinson is the National President of the Christian Woman's Board of Missions. She has been one of the C. W. B. M. Workers since its beginning. She was born in Collinwood University, Ohio. She was the first woman graduate of the old North Western, later Butler College. She was twice married. Her former husband's name was Burns. She has loved her Christ, and she has loved His people, and her hair has silvered in the service of both. Ten days after the organization of the C. W. B. M. in 1874, Mrs. Atkinson was made president of an auxiliary, organized in Wabash, Indiana, at her home church. Twenty-eight years ago, long before the Young People's Department work was organized, Mrs. Atkinson organized the first Mission Band. She was the wife of A. M. Atkinson, secretary of the Board of Ministerial Relief, and not long after his death, four years ago at the National Convention, Mrs. Atkinson came to Indianapolis that she might better serve the work. She was National Vice-President from 1892 until the death of Mrs. Burgess, in 1902. Since then she has served as President. She has been one of the most liberal supporters of the work, giving liberally of time, ability and money for its advancement.

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# The Christian Century

Volume XXI

CHICAGO, ILL., DECEMBER 1, 1904

Number 47

## The Christian Century

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Monday of the week of publication.

I said, "Let me walk in the fields."  
He said, "No, walk in the town."  
I said, "There are no flowers there."  
He said, "No flowers, but a crown."  
I pleaded for time to be given.  
He said, "Is it hard to decide?  
It will not seem hard in heaven  
To have followed the steps of your  
Guide." —George MacDonald.

## EVENTS & COMMENTS

**O**N Thanksgiving evening it is the habit of the American colony in London to celebrate by a banquet and speeches, to which distinguished Britshers are specially invited. Sir Edward Clarke, a distinguished law officer of the British government, in proposing the health of Mr. Joseph Choate, the most worthy ambassador of the United States, criticised or derided Secretary Hay's recent order that all embassies of the United States hereafter shall be designated as "American." Possible this was said facetiously, as Mr. Choate is himself a living provocation of mirth and pleasantries. There may be larger areas in Canada (such as they are) than in the United States, but then they are in Canada and not in the United States. And there is a great difference.

Some weeks before the national contest was concluded the Chicago Tribune, in a leading article, spoke of Oliver W. Stewart, chairman of the national Prohibition party, in unqualifiedly appreciative and commendatory terms, for his loyalty and efficiency as a member of the last legislature of Illinois. After the recent course of the "New Voice" we find space for the following words from Samuel

Dickie: "I surely have a right to preface what follows with the statement that from the hour of Mr. Stewart's election as my successor in the national chairmanship, and indeed from an earlier date, I have stood by him with the utmost faithfulness. Retiring from the chairmanship as I did, entirely upon my own motion, Mr. Stewart was my personal choice for a successor. His high ability and his great capacity for work commanded him to us all, and even though I shall be obliged to dissent from some of his conclusions and to characterize as unwise some of his actions, I shall continue in the future as in the past my admiration for his excellent abilities."

The Philadelphia Presbytery by a vote of 82 to 46 has decided, Nov. 22, in favor of the affiliation of the Cumberland Presbyterian church with the Presbyterian church of the United States. A few days ago it was said that this union proposition was in danger.

It looks as if the "color line" might defeat the proposed union of the northern and Cumberland Presbyterian churches, which has been so promising the past year. The "overture" of the northern church provided that the colored churches could be organized into separate presbyteries and synods at the discretion of the white churches. The presbyteries at Chicago, Philadelphia, Trenton and New York have voted against the proposition and are in favor of making the separation a matter of mutual agreement between the white and colored churches in any given jurisdiction. There are 232 presbyteries to vote and 155 must vote yes to consummate the union, 65 of which have already so voted. The action of these very influential bodies will raise the question forcibly in those which have not yet acted and their action will not be favorable to the union spirit among Cumberland churches, which are mostly southern, their main strength being in Texas, Missouri, Tennessee and Kentucky. The church takes its name from the original Cumberland Presbytery, which was organized into a separate denomination in 1810 on account of the general Presbytery's failure to recognize their action in evangelistic work which had taken a Methodistic form. They became Arminians and an occult force against the union to-day is the Calvinistic spirit of many of the leaders in the older body. It is to be sincerely hoped that some way will be found out of the difficulty and that no doctrinal mote hunting will destroy this splendid opportunity for church union that will encourage many other of the smaller subdivisions of great denominations to seek affiliation.

Commander Booth-Tucker has been called to London for Salvation Army duty and it is doubtless the intention of General Booth to make him his successor. He has had a remarkable and most useful career, first in India and then in this country, where his name has be-

come a synonym for all that is philanthropic and of interest to the poor. He was given great farewell meetings in both Chicago and New York and the prayers of thousands aside from the Army will follow him. The most notable work he accomplished here was the founding of the Farm colonies in Colorado for the poor of great cities. The three colonies comprise 350 acres and there are 530 residents. The land is in the irrigation district and is selling to-day at from \$100 to \$200 per acre under the colonists' improvement. About \$300,000 has been expended by the Army in the scheme and already \$50,000 has been returned as it will all be in time. Best of all the colonists stay and are satisfied and prosperous. It not only saves them from poverty, but from lives of criminality and makes prosperous citizens of them and the children of generations to come. One of the colonies is in California.

The late Senator Hoar was to introduce for Commander Tucker a bill providing for a colonization bureau under the Department of the Interior, which would distribute reliable data and secure homes for the poor. It also provides for a bond issue of \$50,000,000 to be used as loans to such people in the same manner as the Army does at present, \$500 to \$1,500 to the family with which they could start operations and build a cottage. Not more than \$5,000,000 is to be issued any one year and all to be repaid. New Zealand and India are entering into such projects. The Irrigation congress, now in session at El Paso, Texas, listened with deep interest to the plan. Oregon has loaned some \$4,000,000 of her school funds to farm settlers.

The Russian people, usually considered dull and unambitious, are surely awakening with a growing alertness which augurs well for the success of internal reforms. In the direction of those national amenities and liberties which have long become the possession of some other countries. It seems late to find a sturdy movement there for a parliament, for freedom of the press and of speech and of religion, and certainly peaceful revolutions never go backward. The London Telegraph says: "The St. Petersburg correspondent of the Daily Telegraph represents the public as being excited over the reform movement, which, he says, has swamped all interest in the war. The attitude of the people towards the government is wholly transformed. Sentiments are openly expressed, which, a few weeks ago, would have entailed banishment to Siberia. Now that the zemstvos' memorial has gone to the czar public discussion has broken out afresh with a bitterness never before heard in Russia.

If sin be in the fashion, we must be out of it.

Oh, learn to scorn the praise of men,  
Oh, learn to lose with God;  
For Jesus won the world through shame,  
And beckons thee his road.

## EDITORIAL

### OUR C. W. B. M. DAY

**W**E this week devote special space to the work of the Christian Woman's Board of Missions as introductory to C. W. B. M. day, which occurs on the first Lord's day in December. Every great institution has its own day upon which its foundations and growth and aims and purposes are reviewed, that new strength and wisdom and consecration may be gathered for endeavor and achievement worthy of the larger times into which the great world is hastening. Very much of the vitality and power which shall characterize the work depends for its existence and force upon the Pisgah eminence of intelligent enthusiasm reached by way of the annual celebration on this particular day.

Well do we remember the earnest agitation that preceded the formation of the Woman's Society, which was finally accomplished in the Richmond Street church, Cincinnati, Ohio, thirty years ago. How few were its active friends—how small were the funds available for work! But many of these women, grand and self-sacrificing as they were, fulfilled their mission in their day and passed from toil to reward. Others who were younger took hold of the work and carried it on to ever increasing service and prosperity, and one by one in turn have surrendered the labors of the society to still younger hands, who have proved themselves worth of their official ancestors and the living forces that have supported the work.

The large success reached to date is splendid proof that Isaac Errett and the men of his day spoke well and did well when they said to all the rest, "Help these women."

The vast work accomplished during the passage of these thirty years, disclosed by the regular reports of the society, exhibit their missionaries and valuable missions in various parts of the world, while every on-coming year finds it more securely cherished in the heart of the church and in possession of more generous offerings for future work. We hope the churches will make C. W. B. M. day a red-letter day, the very best in its history, that the Christian women may enter still more largely into the Lord's work at home and abroad.

### MR. STEWART AND THE "VOICE"

**T**HE Chicago papers have had a good deal to say within the past few days regarding the charges made by Mr. Woolley and Mr. Johnson through the columns of the "New Voice" against Oliver W. Stewart. There are several items in the indictment, which when sifted reduce themselves to one item, viz., that Mr. Stewart in his capacity of chairman of the National Prohibition Committee used some \$13,000 to circulate "The Citizen," a Prohibition paper published at Harriman, Tenn. This expenditure Mr. Woolley considers entirely unjustifiable. It is scarcely strange that this should be the case, considering the fact that the "New Voice" is a Prohibition paper published in Chicago, and might be expected, other things being equal, to serve as a cam-

paign medium. It seems that Mr. Woolley's disappointment and anger at Mr. Stewart's refusal to use the "Voice" in this capacity has resulted in this attack upon the character and integrity of the chairman.

Mr. Stewart has not been slow to answer these charges. He says: "I could not use the New Voice. The attitude of that paper last winter and all spring and summer showed conclusively that it could not be depended upon to support me as chairman of the national committee. I will not attempt to go into the reasons why the editor of that paper took the attitude he did. It was my desire that we go along in peace, and there was one open way so to do. I left him to the management of the New Voice affairs, while I took care of the business of the national committee. My repeated efforts to meet the editor more than half way, as in my speech nominating him for the United States Senate, and my statement after the unfortunate Kansas City controversy, were met by slaps in the face. Without quarreling and without making any unfriendly public statement about him, I used the best paper in sight for the purpose. I am confident the results will be more than satisfactory to the rank and file of the Prohibition party."

At present Mr. Stewart is waiting in confidence the meeting of the executive committee, which convenes in December. Much has been made of the fact that Professor Samuel Dickie of Albion, Mich., a Prohibitionist of long standing and tried integrity, has written a letter which apparently favors the Woolley faction in this unhappy controversy. We are advised, however, that the published extracts from Mr. Dickie's letter fail to represent his attitude in the case, and that while he regards the question of the disposition of the funds as one in which men may differ, he has no charge to make against Mr. Stewart as manager of the Prohibition campaign, which resulted in a splendid increase of the party vote, even though Mr. Stewart was personally defeated for the legislature.

A controversy of this character is especially unfortunate in a party which stands for moral reforms, but we believe that when the smoke clears away Mr. Stewart will be vindicated and the animus of the opposition undertaken by the "New Voice" will be fully revealed.

### CENTER OF GRAVITY IN THE HISTORIC REFORMATIONS

**O**NE of the first questions for consideration is the center of gravity of religion in the reformations of Christianity past and present. We must begin by locating the center and soul of the faith, the mission of our holy religion in the right place. Whether the center of gravity of the Christian religion is to be found in the sacrament, in the dogma, in the organization, or in the ethical intellectual, or moral grounds, is the question to be determined. A clever Danish critic of European Christianity tells us that in the first age the regulative Christian idea was martyrdom—not in the

sense that all Christians were martyrs, but in the sense that they all lived under the idea of martyrdom. In the middle ages the tone was set by the cloister—not again that every one became a monk, but all took the cloister into the reckoning and regarded its life as the ideal. It was the center of gravity of the religious conceptions of that time. Today, our critic informs us, our idea of Christianity is regulated by the theological professor, the doctrinaire, who has reduced religion to a play of dialectic. The clergy of all persuasions are united in accepting existing conditions. The ecclesiastical profession is a career, the cross a means of livelihood. Our religion is a refined worldliness, an accommodation of the New Testament ideal to what we are now. The Lutheran reformation commenced with ninety-five theses; ours only needs one to begin with viz., that New Testament Christianity no longer exists.

There is truth to a greater or less extent in these statements, but the present day tendency is towards personal righteousness as the ethical center of things. The martyr idea of the first age and the eager expectation of the immediate coming of the Lord to introduce upon earth the heavenly order has made such a deep impression upon the consciousness of the church as to perpetuate through all its history the exaggerated conception of what is known in modern speech as "other worldliness," thus fixing the center of gravity in religious emphasis, almost exclusively in heaven. Immortality is the most important doctrine in Christianity except the existence of God, but to get the right perspective and the right proportion of emphasis, eternal life must be regarded as a present possession and not a mere future expectation. In the new manner of life that Christ brought into history, he did not take his cue from the monk, the martyr, the theological professor, or the emotional fanatic, from Jew, Greek or Roman, but from the character of God regnant in the character of man, beginning with this life. Christ was first to teach and make real the idea that the divine goodness was the model and inspirative of human goodness. Under the dispensation of the Holy Spirit consecrated personality, individual character, sanctified manhood is the center of gravity and the unit of spiritual power in both worlds.

Under the tutelage of "other worldliness," religion has become an unusual thing to the average man, because it talks of a life of which he has no experience and a world of which he has no knowledge. Religion, to the man on the street, is up in the clouds, a kind of celestial salt sprinkled into men from above for purposes of aerial salvation, and not at all for the purification of mundane things. It is a beautiful wreath of white vapor far up in the eternal blue that never descends to earth in the form of rain. It is a theme for the imagination of poets and the eloquence of "sky pilots," and perhaps of some benefit to old people who are about to die, and weak minded people who should never have lived; but it has no practical relation to hard headed men of the world. Politics, business, society, pleasure, money, government are the real things of the world—religion is too idealistic, abstract, and far away to be of any use to a common sense work a day humanity.

Christian men have given to this abominable creed a virtual sanction, not only

by doing so little in comparison with their ability, to make the world a better place to live in, but by an almost entire failure to apply the principles of Christianity to the whole circle of human life. We have long enough agreed in practice with the doctrine of anti-Christ that the truths and principles of the religion of Christ are not applicable to the political, commercial and social affairs of the world. We have explained away the sermon on the Mount by accommodating its teaching to the continuance of a civilization more than half pagan. We still talk in the approved jargon of secular Ashdod about religion and politics, religion and business, religion and daily life, as though politics, business and daily life were things to be carried in one pocket.

and religion in the other with the whole width and weight of our sublime personality between to keep them from getting mixed. The doctrine that the pulpit, as such, has no relation to moral reform, the preacher no relation to politics, and salvation no connection with citizenship, and not much with life has led men to the sky-pilot notion of Christianity and the Christian ministry. Nothing is more admirably suited to the taste of a man of the world than to confine the operations of the kingdom to the regions of the upper air, where it will not interfere with him, nor hinder his selfish schemes to trade on the weakness and vices of his fellow men. As long as the church is content to acquiesce in this notion of its mission, and will leave the saloon,

the brothel, the gambling hell, corrupt politics, dishonest business, and a frivolous society unmolested, it can go on sky piloting to its hearts content, without a word of opposition from the world, the flesh and the devil. This trinity, indeed, is ravished with delight in the contemplation of ministers as sky pilots and the church as a celestial institution to tell men about another world than the one in which they now live. Not that we are to have a secular or worldly religion, but God and the Holy Spirit, righteousness and the kingdom of heaven focussed in human consciousness, centered in the life and character of the present existence other points about the doctrinal storm centers of the historic reformation in another paper.

## BETHANY

Herbert L.  
Willett

**T**HE little village where Jesus loved to stay during the periods of his ministry in Jerusalem lies beyond the Mount of Olives, around which one passes by long windings of the road from the Damascus Gate, and is reached after an hour's climbing and descent, although it is only some two miles from the city. From the top of the Russian tower on the Mount of Olives one looks down upon the little town. The path from the summit of the Mount to Bethany is a much shorter route than the carriage road that winds around the hill. On the way down the path toward Bethany a single Franciscan church occupies the site of the ancient Bethphage. This spot was believed by the crusaders to be authentic, and their inscriptions and frescoes commemorate the fact.

Bethany is called by the natives El Azariyah, which is itself a reminder of the Lazarus whom Jesus raised from the dead. It is built on a hillside southeast of the Mount of Olives and contains only about forty Muslim houses at the present time. It was on a Sunday morning that we visited it, desiring to traverse the same ground over which Jesus had walked on the memorable day of his triumphal entrance into Jerusalem. The inhabitants were all interested in our visit, and followed us in a crowd through which it was not easy to make our way from place to place. The first object of interest to be visited was the Tomb of Lazarus. The entrance is a wall portal in the hillside, through which one enters to descend into a small chamber below, evidently once a chapel. Still lower down is the tomb chamber which is reached with difficulty. The authenticity of this spot is, of course, doubtful. It is an ancient sepulchre, but nothing more than this can be said of it. At least it has the value of resemblance to what must have been the actual spot from which Lazarus was called forth by our Lord. Tradition has also fixed upon an old building in Bethany as the site of the house of Mary and Martha. There are also pointed out the ruins of the house of Simon the leper, and beyond the village is a rock which is called the "Stone of Rest," where Jesus is said to have met Martha as he entered Bethany to raise his friend from the dead.

The entire appearance of Bethany is squalid and uninviting in the extreme, and the people have the characteristic indolence and unkemptness of the region. The costumes of some of the children

were picturesque to a degree, if indeed one can apply any adjective to covering so scanty as some of them possessed. One little fellow about five years old wore as his only garment a huge red vest which had evidently once been possessed by a man of unusual size, but was quite innocent of buttons or other methods of fastening. This was rather a dress suit as compared with the condition of some of the other children. One of the boys was throwing stones at the birds

upon the hillside with sling which must have borne resemblance to that used by David in his contest with Goliath. We were able to purchase the sling, and soon all the children had caught the commercial fever, and were bringing out slings, evidently expecting us to buy them out. We spent a delightful afternoon wandering about Bethany and along the path that leads up among the hills to the Mount of Olives, where we held a service on the steps of the Russian tower before proceeding to Jerusalem by the way along which our Savior went into the city.

## Sympathy of Religions

T. H.  
Blenius

**T**O-DAY, among all intelligent people, there is a strong and a growing tendency to sink sectarian differences in religious faith and to seek for harmony and agreement. The true conflict is approaching, when the contention will not be between creeds and doctrines, dogmas and theories, but between truth and error, between superstition and revelation, and evil and good.

In every denomination of religion, certain long held lines of belief have undergone alteration. Religious systems, which have been largely based on human philosophy, are at great variance with each other, and no two exponents of such systems are in harmony.

It has been well said that he who puts up a fence shuts out more than he shuts in. Under the no-fence law, thousands of broad acres are to-day productive, where once walls and partitions marred the beauty and contracted the fertility of the soil of our country. The trend of religion to-day is not to exclude, but to include. The word of God teaches a love and a respect, a purity and a humanity, which teaching embraces much more than is to be found within the narrow limits of sectarian faiths. It teaches not doctrine alone but hope; not profession only, but character; and as its divine light bursts afresh into heart and soul, its precious warmth, like the rays of the beaming sun, breaks up the ice-bound fetters, that the chill of prejudice and narrowness has thrown around the streams and fountains of truth eternal.

The sacred occupations furnish, among many others, one very illustrious example of that great truth, not of religious uniformity, but rather of religious unanimity, in the life and writings of Paul, the great apostle to the Gentiles. A master of Hebrew wisdom, a scholar in the thoughts of his age, a genius in learning,

and an expert logician, this inspired servant of the Most High sets aside theories and dogmas, and in the name of the Great Master preaches and teaches the principles of faith, hope and love.

This wonderful man believed and taught that the gospel was the power of God unto salvation to both Jew and Gentile. He preached and practiced it unremittingly and fearlessly; but he doubtless often became weary of the obstructions and formalities of the speculative and worldly-wise, in which, to him, there was little of the true spirit and genius of gospel faith and religious truth.

Men are apt to lose sight of the fact that religion is that relation of man to God which animates the soul, as an acting and living principle. Anything narrower than this is not and never can be the religion of Christianity. Rigid, uncompromising sectarianism is the grave of religion. It is not within the circumscribed limits of denominational lines, but throughout the great wide range of the universe, we find that realm of love and sympathy. David the Psalmist prayed, "Bring my soul out of prison," and many of us need to ask the Father to deliver us from the captivity of the ruts of creeds and theories, and bring us out into the clear, pure air of an untrammelled faith, with the Bible as our score book, Christ our leader, the world our parish and all creation our parental roof.

We might as well attempt to mingle in perfect blending the deep, dark shades of midnight with the brightness of a noon-day sun without destroying the brightness of the one or dissipating the blackness of the other, as to attempt to harmonize the closely drawn and keenly cut systems of much that is termed religion, and the only safe course is to ever bear in mind that faith in God is an actual (Continued on page 1101.)

# The CHRISTIAN WOMAN'S BOARD of MISSIONS

The Woman's Missionary Organization of The Church of Christ (Disciples.)

National Headquarters: 152 E. Market St., Indianapolis, Ind., Mrs. N. E. Atkinson, Pres.,  
Mrs. Helen E. Moses, Cor. Sec'y.

**C. W. B. M. DAY.**

Following the custom of other years, the Christian Woman's Board of Missions is just now calling the attention of its friends and all who are interested in missions to C. W. B. M. day, now so near at hand. By action of a national convention this day, the first Lord's day in December, has been given us, as a time for the presentation of our work in all our churches. This is our one opportunity of the year to reach the uninformed as to its purpose and the indifferent with its claims upon them. We are, therefore, not only urging its suitable observance upon all our auxiliaries, but we are asking the pastors of uninterested churches to give it such recognition in their pulpits as they give to other missionary enterprises of the church.

We ask this in the name of the large and increasing number of intelligent and consecrated women who are carrying on this work—women who have been, and are, the most active and helpful in all the other undertakings of the church.

We ask it in behalf of a work so large in its purposes and spirit as to know no national or geographical lines, no distinctions of home or foreign, but whose ministry, as far as it has means and opportunity, is to "every creature" in "all the world."

We ask it in behalf of an organization that during its thirty years of existence has, through its monthly missionary meetings, and its training of the children

in Mission Bands and Junior C. E. societies, done more for the intellectual and spiritual development of Christian women, more for the missionary education of our young people and for the cultivation of the missionary spirit everywhere than any agency of the church.

We ask this because an organization that receives and expends annually more than \$167,000 for missions, that supports wholly or in part one hundred and thirty-five missionary pastors, teachers and evangelists in our own land, and one hundred and fifty missionaries, associate missionaries and native helpers in other lands; that cares for five hundred children in its orphanages; that has more than ten thousand children in its schools, and that in its hospitals and dispensaries ministers to thousands of the sick and unfortunate; that does all this in the name of our Christ, and for the advancement of the kingdom we all love, deserves this recognition as one of the great and growing forces of the church.

Brothermen of the ministry, will you not present this important work to your people that other women, and men, too, who are not now in fellowship with us, may have an opportunity to enter so splendid a service? A fine program for the day has been prepared and can be had without cost. Other literature giving definite information concerning all our fields can be had for the asking. Will you not help us as we have many times helped you? N. E. Atkinson.

The National Missionary Convention has set apart the first Lord's day in December for the presentation of the work of the Christian Woman's Board of Mis-



PROF. F. C. BUTTON,  
Moorehead, Ky.

sions in the churches and the taking of an offering to enlarge its field and forces.

This is the one opportunity of the year to place before the people the great work that God has committed to it.



GROUP OF MISSIONARIES, SOUTHERN CHRISTIAN INSTITUTE.

The one opportunity of the year? Then bear in mind that Jamaica's need of Christ and his power to redeem is so great that we must not fail to proclaim that need.

The one opportunity? Then remember that India's masses are ignorant, de-

satisfaction. Then let us make haste to emphasize Christ's own words, "Look on the fields, for they are white already to the harvest."

The one opportunity? Our love for our country will surely help us to seize this opportunity to point out the dark places

Present the work of the Christian Woman's Board of Missions to your congregation, take an offering for the work and forward it to the corresponding secretary, Mrs. Helen E. Moses, 152 E. Market street, Indianapolis, Ind.

#### THE WOMAN'S MISSIONARY WORK OF THE CHURCH.

The Christian Woman's Board of Missions commends itself to all by the scope of its successful undertakings. There could scarcely be a better example of the application of the gospel to all the world. It interprets the commission in its worldwide signification. It follows the apostolic program in letter and spirit. With a true missionary spirit it goes into all the world. So varied are the enterprises it fosters that it has workers engaged in almost every kind of mission work. At home and abroad they preach the gospel, instruct the ignorant, assist the weak, feed and clothe the orphan, train workers for the Church of Jesus Christ and plant the living Word of God in the fertile field of human hearts. The Christian Woman's Board of Missions maintains orphanages in India and Porto Rico, where almost five hundred boys and girls are provided with necessities of physical life, made acquainted with Christ and led to Christian manhood and womanhood. The English flag floats over the workers and their work in India, the stars and stripes shed their luster over those in Porto Rico, and the God of heaven watches over all.

Educational work is done in India, Porto Rico, Jamaica, Mexico and the United States. Boys and girls rescued from hunger and nakedness are given homes in the orphanages, children of ignorance and priesthood in Mexico, the Chinese of the Pacific coast, the negroes of our



MISSION BUILDING, MONTEREY, MEXICO.

graded and superstitious. The condition of her women and children is deplorable. Every Christian has been constituted by Christ a bearer of the gospel. Then press home that claim.

The one opportunity? Porto Rico's children roam the streets unclothed, save in filth and rags; untaught, save in vice and immorality. The loveliness and innocence of our own children bid us to plead that these neglected children be taught to love and serve the Savior of men.

The one opportunity? Mexico has opened wide her door. Her people are tired of the criminality and deceitfulness of their priests. They are ready for a religion that will bring them peace and

in this land that can be made brighter; the young lives that can be guided and the souls that can be garnered for the Master.

For Christians opportunity means obligation. No obligation can be met until all is done that that obligation requires. God gave of his best for us, and our obligation to him remains unfulfilled until we give to him of our best. Every opportunity offered means the giving of our best whether it be ourselves, our money or our efforts.

To every church this first Lord's day of December means that God will be satisfied with nothing but our best efforts to make this a great opportunity to teach the people of this work and its needs.



CAMPUS, MOOREHEAD, KY.

own Southland, the blacks of Jamaica, the mountaineers of Eastern Kentucky, the young people touched by the men in

shed abroad. In the far East and the needy West, and in important centers, this evangelistic work is supported.



LOUIE HUGH.

Our Chinese



MRS. LOUIE HUGH.

Missionaries, Portland, Ore.

charge of Bible Chairs in four great state universities, are the numerous and varied classes receiving education from those supported by the Christian Woman's Board of Missions. Time would fail me and words would be wanting to tell the magnificence of this department of the work. The education provided in the various institutions is of the highest order and adapted in all cases to the needs of those to be reached. The primary purpose of Christian education is the development of Christian character. This education these women are fostering, and the extent and value of this alone would make the society worthy of the support of every one who believes in the enlightenment and elevation of mankind.

The evangelistic work carried on by the Christian Woman's Board of Missions is of two kinds—that which is done in connection with all its stations in all lands and that which is carried on in

The influence upon the Christian women who acquaint themselves thoroughly with all these fields and contribute of time and energy and money for the maintenance of the workers is inestimable. The Christian Woman's Board of Missions not only secures contributions of money for these purposes, but it aims to make the contributors intelligent concerning all enterprises which receive the support of the society.

The study necessary to an adequate understanding of the work acquaints one with countries, peoples and conditions. The history, the social customs, the domestic life and political conditions and commercial relations of different countries are among the topics upon which one becomes informed by engaging in the work of this society. Knowledge is

power only when directed into avenues of useful activity. The study of the subjects arising in the work of this society surpasses in real value to the individual any other study of these same things, because in carrying on the work all this becomes of practical rather than passing interest. When heart and hand go out together in a response to need, one takes more than ordinary interest in the object of benevolence. A knowledge of people that does not relate us to them in sympathy and service does not develop within us the qualities of truest humanity. A knowledge of need that finds no response in action narrows and hardens the life. But the finer sensibilities of one's nature are quickened and trained when knowledge leads forth the life to helpful ministry. This is accomplished in the work of the Christian Woman's Board of Missions. If one would seek the truest education with the purest motives, this organization offers the best opportunity.

Rushville, Ind.

W. W. Sniff.

#### THE EQUIPMENT OF THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

##### In India.

Twenty-seven missionaries, four assistant missionaries, fifty-three native helpers, eight stations established, thirteen schools, with seven hundred and eight scholars, four orphanages, with three hundred and ninety-seven orphans, ten bungalows, four hospitals, with about fifteen thousand patients, six dispensaries, one hundred and fifty (approximately) zonas open to us, houses for native helpers.

##### In Jamaica.

Thirteen missionaries, twenty-two stations established, twenty-two churches, nine schools, five residences for missionaries.

##### In Mexico.

Twelve missionaries, seven assistants, one large building, printing outfit, weekly paper, three out-stations, four hundred and sixty scholars.

##### In Porto Rico.

Four missionaries, one orphanage with forty-six orphans, one farm of one hundred and fourteen acres on which to establish a boys' industrial home.

C. M. RANDALL,  
King's Gate, Jamaica.

churches in the United States, where it gives assistance to weak and struggling congregations. In thirty-four states of our own land the gospel light is being



OUR CHAPEL, TORRINGTON, NEAR KINGSTON, JAMAICA.



GIRLS' ORPHANAGE, BAYAMON, PORTO RICO.

## In United States.

One hundred and thirty-five evangelists, pastors and teachers and thirty organizers. Total workers in all fields, two hundred and eighty-five.

## For Negroes.

Four schools, with three hundred and twenty-five scholars, three dormitories, one residence for teachers, printing office, broom factory, planing mill, cane

mill, blacksmith shop, weekly paper, eighteen teachers, eight hundred and sixty-five acres of land.

## Chinese Mission.

Sixteen teachers.

## For Mountain Work.

Two schools, with six hundred and fifty scholars, three dormitories, thirteen teachers, three assistants.

## Bible Chairs.

In four state universities.

## Preachers Employed.

In thirty-four different states and territories.

National Board (with headquarters at Indianapolis):

Thirty-five state organizations.

One thousand eight hundred ninety-seven auxiliaries in the states.

Forty-one thousand two hundred and ten women.

## Ninety Mission Circles.

Fifty thousand members in Junior societies and bands.

## Publications.

## Missionary Tidings.

Sixteen thousand to twenty-five thousand copies.

## Junior Builders.

Thirteen thousand to sixteen thousand copies.

More than two hundred different leaflets, booklets, maps, pictures, books and calendars.

## THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

Women are doing more to-day than ever to evangelize the world. And I re-

C. B. NEWNAN,  
Living Link Pastor.

joice to know that we have such women—noble, self-sacrificing and consecrated women—who are making their influence felt for good. Heaven has called woman to a noble mission, and she has cheerfully and lovingly responded. The work

ADELAIDE FROST.  
Mahoba, India.A. B. PHILPUTT.  
Living Link Pastor.ELSIE GORDON.  
Bina, India.



MRS. MARIA R. FORD, Superintendent Girl's Orphanage, Bayamon, P. R.

she has been permitted to perform shows us how important her mission has become in extending Christ's kingdom in the earth. It was a deep sense of woman's indebtedness to Christ that prompted her to put forth organized efforts to save her race. This spirit of gratitude and supreme love to Christ gave us, the Disciples of Christ, a sisterhood pledged to and working for the spread of the gospel in destitute regions, at home and in foreign lands; a sisterhood which stands as the exponent of a stronger faith, a warmer love, an intenser zeal and a larger measure of practical wisdom than had hitherto been shown in any organized efforts among us for missionary work.

The work of the Christian Woman's Board of Missions is manifold. Its members look upon the division of missions into "home" and "foreign" as a misnomer. They treat the subject of missions

as a unit, hence with the foreign work they have combined work in various sections of our own country. They understand the import of the Savior's words when he said, "Go ye into all the world and preach the gospel to every creature." Their hearts have been attuned to the divine harmony of Christian love—love in the most comprehensive sense of the term. Hence their zeal in missionary work and the large revenues of honor and glory bestowed upon their divine Lord and Master.

Pittsburg, Pa. W. J. Russell.

#### MRS. HELEN E. MOSES.

National Secretary of the C. W. B. M.

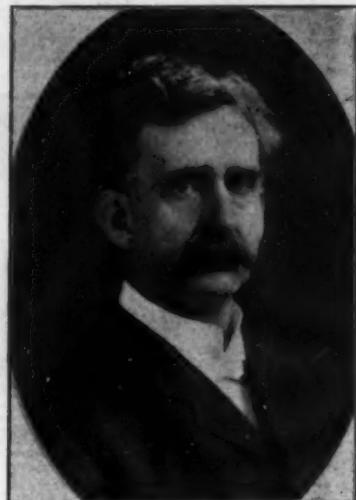
We are glad to give this brief sketch to the readers of the Christian Century of one so well known as Helen E. Moses, the national corresponding secretary of the Christian Woman's Board of Missions.

Helen Elizabeth Turney was born in Columbus, Ohio, Jan. 27, 1853. Her ancestry on the father's side was French, on the mother's from Holland.

Her paternal great-grandfather was an officer of the American revolution and also one of the settlers of Ohio. Her

maternal great-grandfather was one of the early settlers of New York.

Near the close of the civil war the family, consisting of the mother, one son and two daughters, made their home in



H. O. BREEDEN,  
Living Link Pastor.

Marion, Ohio, where many relatives lived, and where the brother, Clark, established himself in business.

Two years of her girlhood were spent in Charleston, Ill., and one in California.

While in Charleston she first heard of the Disciples of Christ by that masterful man, O. A. Burgess. Later, when visiting at the home of Mr. and Mrs. James Skidmore she attended a meeting held by E. L. Frazier in Rural Retreat church, and on the 9th of October confessed her faith in Christ and was buried with him in baptism.

During the summer after her 18th anniversary she returned to her old home in Marion, Ohio, from California.

Here in 1874 she became the wife of Alfred M. Barney. Three years of happy wedded life followed. One son, Elwyn Wilkins Barney, blessed their union. In 1877 Mr. Barney died. Mrs. Barney then took up kindergarten work, taking her training in Columbus, Ohio. She taught two years, when she married W. H. Moses, of Richwood, Ohio, where they made their home. Here their sons Jasper Turney and Alwin Raymond were



MRS. GEROULD,  
Individual Link.



GEROULD BUILDING,  
Bath, India.



WALTER G. MEUSIES,  
Bath, India. Gerould Living Link.

born. Elwyn Wilkins Barney died when he was in his ninth year and was laid to rest in the beautiful cemetery in Marion. In 1888 Mr. and Mrs. Moses and family

Tidings is too well known to need any comment from this paper. Her wise counsel and timely suggestions are invaluable. The prayers of the sisterhood

the user, and a familiarity with the scriptures is wholly lost.

4. An over-abundance of material. To the untrained, unled and undirected student there is always great danger of grazing over so wide and vast a territory as to become lost, through digging too deeply in a maze of matter. In so-called secular and special studies no student is allowed to plunge headlong into material greater than he can grasp or digest, but is wisely restrained until he assimilates and gradually makes intelligent progress step by step to a perfected and efficient education.

5. An absence of some of the true principles of study and teaching, out of which has grown, in the mind of the average teacher, an exalted and erroneous expectation of miraculous results under the spirit of devotional attitude and interpretation; that God will miraculously replace ignorance and inefficiency. A true principle of education is that the work shall be done by the student. And exposition can never replace personal study.

6. Failure to adapt lessons to various grades. One boy's reason for leaving Sunday school was, "The school don't grow and I do." There is no change from the dead level. The standard is too high or too low for the pupil.

For many years this system has been followed generally—long enough for generations to have passed from the Sunday school, and the results are apparent in the large percentage of inefficient teachers who now man our schools, and the sterile mass of church members at whose door lies the weakness and inefficiency of the average congregation. No system will bear fruit and strengthen the church that does not embody the distinctive idea of religious education, and have its object efficiency—intelligent, spiritual efficiency in God's church.

#### The Advantages of the Bible Study Lessons.

All Bible study should be of such a character, and embody such principles of systematic study, as will promote Christian life and efficiency. And any system that will apply correct educational principles and thus secure quickened and correct knowledge, more personal study, enlarged attendance, increasing Bible knowledge, the best spiritual results, and hence inevitable efficiency is the best system. After thirteen years of use the Bible Study Union Lessons have proved to be the system accomplishing the above results. Endorsed by a committee of representative men from all denominations, it is strictly non-denominational, yet evangelical in character, and has been arranged with a view to developing biblical knowledge, cultivation of spiritual life, and creation of Christian efficiency.

1. It is connected and coherent, arranged in a series of complete lessons in one year.

2. It is rigid in outline, and the student is wisely led to correct knowledge in outline, thus restrained from being lost in details.

3. This system induces the study of the Bible itself by the pupil. This end is secured (a) by not printing the scripture lesson in the quarterlies, thus compelling the use of the Bible in order to get the answers to the questions. (b) By questions so framed as to be answered easily by any one with his open Bible before him, but not otherwise, thus both necessitating and rewarding the use of the Bible. (c) By notes intended to promote

(Concluded on page 1106.)



MRS. HELEN E. MOSES—National Cor. Sec. C. W. B. M.

removed to Kansas, locating in Topeka.

In 1889 Mrs. Moses became the state organizer of the Christian Woman's Board of Missions of Kansas, ably filling the position of organizer and secretary until in 1898 the national board called her to Indianapolis to become the secretary of the University Bible work.

In October, 1899, she was elected to the office of corresponding secretary of the national board of the Christian Woman's Board of Missions.

Her work as the national corresponding secretary and editor of Missionary

are that she may be given to us for many years to come.

Mrs. Moses received her education in Columbus and Marion, Ohio.

While in California she had the great privilege and joy of having for a friend Maria Hannaford Wilkins of Concord, N. H., a woman of most beautiful character and a leading educator of her native state and Massachusetts. Mrs. Wilkins superintended her studies, supplied motive and bent to her literary tastes and habits and gave direction to the forces of her whole life.

## Bible Study International vs. Bible Study Union

x x x

H. B. Hawkins, in the "Standard"

**T**HE International Lessons have a quarter of a century behind them and while they have done much good to many lives, the diminishing returns received from them indicate the lack of some vital fundamental principle. This cannot be regarded as the sole cause of weakness, for there are other supplementary causes outside the realm of this paper; but the subject under discussion is a strong contributing factor in the diagnosis. The writer begs to compare the two systems of Bible study purely from a personal experience with each during a period of twelve years with classes of pupils ranging from boys of twelve to old people of seventy. While recognizing the value and merit that may accrue to any individual who will make a close study of any system of Bible study we believe there are certain fixed principles in all study which must be regarded if the best

results be obtained and the highest degree of knowledge and efficiency be acquired. Some of these are absent in the International Lessons. Following are

### Some Weaknesses.

1. A disconnected and incoherent series. For instance in 1904 six months are devoted to the first three gospels and six months to the Old Testament from Solomon to Isaiah; 1905 six months to the gospel of John and six months on the Old Testament from Isaiah to Malachi.

2. There is no compulsory personal study; it seems to encourage the desultory handling which causes both pupil and teacher to feel they can come unprepared and slip through the lesson by reading questions and answers. No definite task with its penalty of failure is laid before either participant.

3. No compulsory use of the Bible in the preparations of the lessons. All supposed necessary helps are compiled for

## AT THE CHURCH

## BIBLE STUDY UNION NOTES

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Lesson for Dec. 4. Zerubbabel and the Return. The Captivity Ended and the Temple Rebuilt. Scripture Section, Ezra chs. 1-6.

## EXPOSITORY NOTES.

By Rev. G. Campbell Morgan, D. D., Northfield, Mass.

## Introductory.

UST fifty years after the fall of Jerusalem the edict of Cyrus went forth which made possible the return and restoration. Jeremiah had predicted a seventy years' servitude. This is significant from the fact that it was twenty years later than the edict of Cyrus when the temple was dedicated, and until then the servitude had not really ceased. This return judged by the human standards was indeed a poverty-stricken affair. Less than fifty thousand people, all told, returned, and less than half a million dollars were subscribed toward the work. Yet seen in the light of the Divine movement it was a wonderful event, issuing in important and far-reaching results.

## The Divine Activity.

The key to the whole movement is found in a word spoken by one of the prophets of the period. "Not by might nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6). These people did not reach their city and build their temple in any single sense through the strength of armies. It was wholly through the government by God of the affairs of the nations. This is a potentate. The heart of things is all remarkably stated in Ezra 6: 14. "They builded and finished it, according to the commandment of the God of Israel, and according to the decree of Cyrus and Darius and Artaxerxes, king of Persia." It came about through perfectly natural events. Cyrus conquered Babylon and then permitted all exiles to return to their own land. In this permission is seen the over-ruled hand of God. It was not a thing to be expected, and yet quite possible in the very nature and caprice and despotism of such unknowns to themselves, under the control of God for the accomplishment of His purpose. "Thus saith Jehovah to Cyrus . . . I have surnamed thee, though thou hast not known me" (Is. 43: 1-4). If this lesson only serves to remind us of this great truth it will be of inestimable value to us. The ambition of kings, the policies of statesmen, the feverishness of nations, all are limited and manipulated by God for the carrying out of His designs. All things obey and serve the far-reaching and sublime purpose of God.

## The Returning Remnant.

While it is true that the numbers and wealth of those returning were poor indeed, yet it is also true that measured by other standards it was a remnant chosen and selected. With God quality always counts for more than quantity. One man truly loyal is of greater value than a thousand time-servers, and one dollar which represents sacrifice, is far greater in producing power than millions given grudgingly or in spirit of patronage and pride. The nature of the edict of Cyrus was permissory, and therefore the going was voluntary. Those who set their faces toward the old place were such as had appreciated the true meaning of their captivity, and were in the true sense of the word chastened thereby. The vast majority never returned. They preferred the comforts of their degradation, and so were absorbed and lost as to their

This course is on Patriarchs, Kings and Prophets. It gives a connected outline view of the leaders in ancient Israel. The lessons are based on entire Scripture selections. They are issued in four courses, with seven grades and three teachers' helpers and furnish connected and graded Biblical study for all classes from childhood to maturity. These notes are published to meet the needs of our readers who are using these lessons.

nationality. Those who went were a remnant of Judah and Israel, who notwithstanding all their weakness and continued frailty loved their Divinely-appointed nationality, and returned in loyalty of heart to Jehovah. frail and faulty indeed they were, as their long neglect of the house of God subsequently demonstrated, yet loyal and willing to be led, as their response to the messages of Haggai and Zechariah prove. The one fact of supreme importance to remember is that these people had at least learned one truth of overwhelming importance, namely, that of the fact of the one God, for idolatry never again found a place in their history.

## Conclusion.

Oh, the comfort to our hearts to-day of those strange old stories! God is never defeated. He will not suffer any failures on the part of man to finally prevent the victories upon which His heart is set. Kings and kingdoms serve His purpose.

He chooses the weak things to confound the mighty. Let us not despair if out of so poor a people, poor in earthly possession and moral fiber, He established a center and maintained a testimony until the Deliverer came. He will not suffer any evil combination to extinguish the light or silence the voice of truth until He come a second time.

Our PRAYER MEETING  
By SILAS JONES

## Lessons from Naaman.

Topic, Dec. 6-9. 2 Kings 5:1-10.

## The Common Lot.

**N**AAMAN was a great man with his master the king, but he was a leper like many a beggar in the land. Try as they may to show that they are of different clay from the common herd, the mighty must at last meet the fate of the humblest. This fact should abate both pride and envy. Why should a little wealth cause a man to look with contempt upon the poor man? And what is there in any sort of success that should make a man feel that he is better than others? And who in his senses has any good reason to envy the foolish who are lifted up with pride because forsooth they have gained a goodly portion of the world's riches or honors? Some day disease and decay will unite the great and the small in a common misery and neither will regard either riches or honor.

## The Ministry of the Humble.

Probably no one thought of asking for the advice of the captive maid in the house of Naaman. But she had the secret which Naaman needed to know. She imparted it unto her mistress. It was an easy thing for her to do, but it brought great results to her master. We need to think more of the simple service of the average man. If those whose abilities and opportunities are only ordinary use what they possess, the church of God will advance to glorious success. The conspicuous characters of church and state have so persistently been held up as worthy of imitation that the young may be pardoned if they conclude that only well known people count in the kingdom of the Lord. He who can make us see the beauty and dignity of the quiet life lived in the fear of the Lord is to be sought as a teacher and friend.

## The Simplicity of God's Methods.

Elisha's patient came to him with considerable pomp and circumstance. He doubtless expected the prophet to conduct him through several mysterious and awesome ceremonies. Elisha made no ado about the coming of so distinguished a man. He did not even go out to greet him. He merely sent word to Naaman that if he would wash in the Jordan seven times he would be cured of his leprosy. Naaman was enraged at this. He thought it was insulting to ask him to do such a thing. Had the prophet prescribed some nasty medicine and presented a bill of generous proportions Naaman would have decided at once that Israel had a wonderful physician. Or if Elisha had come out and uttered a few senseless incantations he would have won favor. But

nothing of the kind did he do. He prescribed something simple. The true prophets of God are not given to the use of pompous ceremonies and they are not mystery-mongers. The one who despises simplicity may be classed, without fear of mistake, among the deceivers.

## The Lesson of Obedience.

This story is a parable. It might interest us to know that a Syrian of Elisha's time was cured of the leprosy. It interests us much more to study the law of obedience. When the captain of the host of the king of Syria submits to the requirement of the prophet of Israel he is healed and not before. The blessing we crave is withheld until there is submission to the will of God as that will has been made known to us through the messengers of God. No quarrel with the form in which the message comes to us or with the character of the message itself can take the place of obedience. Here is the revelation that God has been pleased to give to men. Obey it and we shall receive as a blessing the healing of our souls. Disobey it and we shall remain without healing.

CHRISTIAN ENDEAVOR  
By CHARLES BLANCHARD

## True Worship.

Topic, Dec. 4, Psalm 100: 1-5; John 4:19-24.

If we would know what true worship is we should study the Psalms. Where else, in all the literature of the world, can be found such inspiring and uplifting outlooks upon life and religious worship, as in the Psalms of Israel's sweet singers and mountain-top seers? Strange perversions of the spirit of the ancient and true worship have at times found place in the church of Christ. Our Pilgrim ancestors, in the olden days, made the mistake of looking upon religious worship with something like sinister solemnity. Phariseism and Puritanical simplicity represent opposite extremes of religious perversions. They are both wrong, and contrary to the spirit of the Old and the New Covenant.

There is another form of perverted worship, which may be called the "American"—indicated by a want of reverence for sacred things. It is characteristic of our free, go-as-you-please American way. Perhaps we do not mean to be irreverent, but it comes perilously near running into that at times. Indeed, it would seem, irreverence, want of religious decorum, lack of thought or want of heart, are too frequently found in our public assemblies. Not more ritual, as some are advocating, but more real reverence, genuine regard for religious ideals, "seeing Him who is invisible"—a spiritual insight, more "open visions" are the things we need to correct our customs and enrich our worship.

To the thoughtful observer of our modern church life it appears that the singing of "jingle choruses" is not wholly without its harmful effects upon the spirit of true worship. One of the hopeful returns to the sober and serious worship of our fathers is indicated by the singing of the old favorites—the grand hymns of the church in the ages gone by our great international Christian Endeavor conventions. And truly, only the old and the immortal hymns can fittingly speak forth the praises of Him, whose we are and whom we serve.

In swinging away from the old forms of worship, from what we have been wont to call "Psalm singers," we have found ourselves fairly swamped in the "grassy sea" of song—where the waters of life are so shallow in spots as to leave the soul stranded among the shoals of sentimental slush. This is putting it pretty strong, perhaps; for it is possible to worship the Father in spirit and in truth anywhere, and with any sort of song book. But, personally, I hail with satisfaction a promised return to the singing of the old and inspiring hymns of the church universal.

One of the perplexities of our modern

# No Yellow Specks,

No lumps of alkali, are left in the biscuit or cake when raised with Royal Baking Powder. The food is made light, sweet and wholesome.

Royal should take the place of cream of tartar and soda and saleratus and sour milk in making all quickly risen food.

ROYAL BAKING POWDER CO., NEW YORK.

church life is to choose wisely among the multitude of song books issuing from the presses of publishers of Sunday-school literature. The Christian Endeavor Society, internationally and locally, can do a real service toward the enrichment of religious worship by insisting upon the restoration of the old, blessed hymns. And our hymnology is rich, indeed, and being constantly enriched by an occasional new inspiration. Much of our modern music is good, as poetry, and rich in melody and harmony. Yet the "psalm and hymns" of the ages are evermore inspiring and uplifting. Let the glorious One Hundredth Psalm sing itself in your soul! Shout! Make a joyful noise unto the Lord.

All ye lands! Serve the Lord with gladness: Come before His presence with singing! Know ye that the Lord, He is God: It is He that hath made us: And not we ourselves; We are His people And the sheep of His pasture. Enter into His gates with thanksgiving, And into His courts with praise! Give thanks unto Him, And bless His name! For the Lord is good; His mercy endureth forever! And His faithfulness unto all generations!

**MOTHERHOOD**  
May Grids Van Vorhis

O, would my weakness, error, sin,  
Were just mine own;  
O, would I felt their blight within  
My heart alone.  
But should I see one promise clear,  
O'er shadowed in my laddle, dear,  
By my mistake, my future tear  
Could not atone.

O, precious child, my life I'd give  
To spare thee wrong;  
But do I sweeten as I live  
Thy young life's song;  
Thou art so beautiful and fair,  
O, may my yearning mother care  
But make the nobler is my prayer—  
God make me strong.

## Home and Children

### THE CRY OF THE LITTLE BROTHERS

Ethelred Barry

(The good St. Francis of Assisi called all animals his "little brothers and sisters.")

**W**E are the little brothers, homeless in cold and heat,  
Four-footed little beggars, roaming the city street.

Snatching a bone from the gutter, creeping through alleys drear,  
Stoned and sworn at, and beaten, our hearts consumed with fear.

You pride yourselves on the beauty of your city, fair and free,  
Yet we are dying by thousands in courts you never see.

The boast of your mental progress, of your libraries, schools and halls,  
But we, who are dumb, denounce you, as crouch beneath their walls.

You sit in your tinselled playhouse, and weep o'er a mimic wrong;  
Our woes are the woes of the voiceless, our griefs are unheeded in song.

You say that the same God made us.  
When before His throne you come,  
Shall you clear yourselves in His presence on the plea that He made us dumb?

Are your hearts too hard to listen to a starving kitten's cries?  
Or too gay for the patient pleading in a dog's beseeching eyes?

Behold us, "little brothers"—starving, beaten, oppressed,—  
Stretch out a hand to help us that we may have food and rest.

Too long have we roamed neglected, too long have we sickened with fear,  
The mercy you hope and pray for you can grant us, now and here.

### JAMIE'S SERENADE

"Mamma, what are serenades?" asked Jamie.

"It's a song," said mamma. "But why do you want to know?"

"A song!" said Jamie. "Why, I heard Uncle Jim say that he went out to give a serenade on Tuesday night. I thought it was something to give some one."

"Why, you give them a song, you see. When you're very fond of some one, you go at night and sing a song under her windows. That is to show the person that you love her."

"But you do it at night?"

"Yes, I think so."

"But s'pose your mother won't let you sit up late night, or s'pose you fall asleep and can't wake yourself up?"

"Oh, the people that give serenades do it secretly, and they commonly have no trouble in keeping awake at night."

"Oh," said Jamie, as if he were perfectly enlightened about the matter.

Then mamma forgot all about the matter, but Jamie pondered long and earnestly.

Two nights later grandma was just settling herself for her first nap, when she heard a sound that made her raise her night-capped head from her pillow in haste.

"Father, that's Jamie," she exclaimed.

"Nonsense! Jamie was in dreamland an hour ago," said grandpa.

Then a shrill boyish voice arose on the night air.

"My kitty has gone from her basket,

My kitty has gone up a tree;  
On, who will go up in the branches  
And bring back my kitty to me.  
Bri-ing back, oh, bri-ing back,  
Oh, bring back my kitty to me, to me!"

"James Carroll, what do you mean? Come right in out of that damp night-air."

"Wait till I finish my song, grandma," said an aggrieved voice. "You oughtn't interrupt it, 'cause it's a serenade."

"Does your mother know you're here?" "Of course not. Serenades are secret."

"Let the boy finish his song," said grandpa, with a chuckle.

"Have you got all your clothes on?" demanded grandma.

"Why, of course."

"Well, put this scarf around your neck and finish your song. Then come to the kitchen door and I will give you some refreshments."

"Oh, do you get refreshments for serenades?"

"Yes, indeed! Now hurry."

The shrill refrain was taken up again and the music finished in double-quick time. When he finished he found grandma at the door waiting for him with a plate of little chocolate cakes that Jamie thought were the very best things in the world to eat. Grandpa was there, too, and, when the refreshments were disposed of, he escorted the small serenader home.

"Good-bye, dear," said grandma. "I enjoyed your music very much."

But mamma collapsed with a string of incoherent exclamations when she opened the door to the runaway. Why didn't you tell me about it?" she demanded.

"Why, mamma, you said yourself that they were secret. And I love grandma best after you and I wanted to surprise her. She liked it very much and I had refreshments and lots of fun."

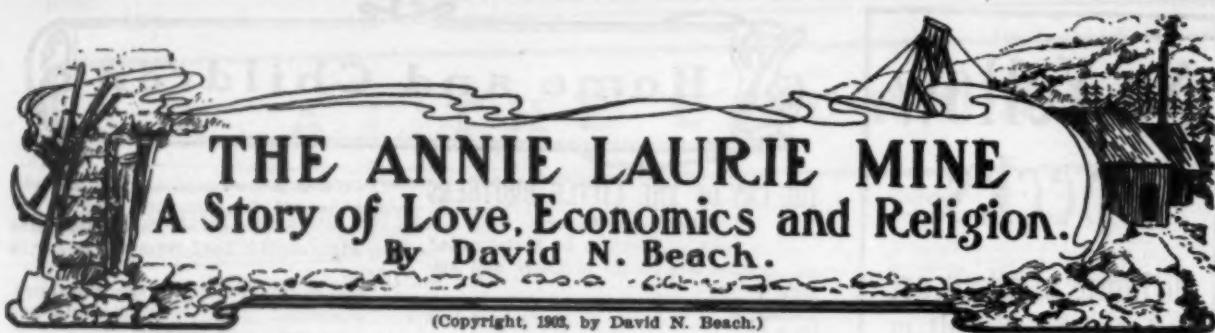
"But you'll tell me about it next time, won't you? Because people can always tell secrets to their mother."

"All right," said Jamie, "I will."—Christian Standard.

"I don't understand," said the grocery clerk, "what Mr. Publico writes four capital Xs after his name. What do they mean?" "Mean a lot," replied Uncle Jim from the cracker barrel. "He's ex-justice of the peace, ex-mayor, ex-senator and ex-perienced in politics!"

The Dyspeptic—"From what you say, doctor, it seems that I mustn't eat anything."

The Doctor—"And you must be sure to chew it well."



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## CHAPTER XX.—Concluded.

**Bonaparte Sharp Catches a Tartar.**  
During the interval covered by this chapter, matters had gone from bad to worse at the Annie Laurie Mine. Before the snow flew, Mr. Bonaparte Sharp had been compelled to discharge Dunbar McLean; and it was only by some extremely clever moves that the latter escaped the country without the institution of criminal proceedings against him. Mr. Bonaparte Sharp appointed in his place a man named Williams, but, though plodding and faithful, he was not at all adequate to so important a position. He knew enough of his business, however, to be able to report the havoc which Dunbar McLean had wrought.

For Duncan McLeod had not left the formula in modification of the chemical process for extracting gold and silver on which the mine paid a royalty, and which he had improved upon to a very marked degree; and, in order to keep up dividends, Dunbar McLean had ceased development work almost altogether, and had mined here and there where he could find pockets of very rich ore. The effect of this on the whole underground situation was something fearful. It took the new assistant general manager more than two months to get the levels properly cleared and into adequate operation; and, in the meantime, as the aftermath of Dunbar McLean's administration, the *esprit de corps* of the mine was so low, and the skill of the workers so slight, that not until February did the mine get back to a point where it met its expenses. This, however, made no account of large outlays which Dunbar McLean's extravagant management, ill-advised schemes for pushing the mine, and so forth, had obliged Mr. Bonaparte Sharp to undergo; for that financier was so chagrined at this outcome of his regime, that he himself met the bills, and did not assess the other stockholders. During the month or two following, while the mine paid its way, there were no dividends and no prospects of any in the near future.

Mr. Bonaparte Sharp—who, it should be stated, had never seen Duncan McLeod—was at first indignant, then anxious, and then despondent. "Oh, that I could find a suitable man to put in charge of that property!" he said, among his set, over and over again. About the first of May, one of his friends suggested the query, whether Thomas Bennett were not his man; and the always alert Mr. Bonaparte Sharp began, first to look him up, and then to cultivate him. This he did swiftly, and in a way highly satisfactory to himself, except in one particular. "What is Bennett's record? What mines has he been with? Can we refer to John Hays Hammond, or to any other well known South African or Australian expert?" the great man asked.

"It is singular," replied his friend, "but Bennett is obviously an extremely reserved man, out of whom nothing can be

got about his past record. In most men this would be ground for suspicion. In Bennett's case, however, I know him so well, and others in whom I have confidence so thoroughly believe in him, that I am almost absolutely sure of his integrity, of his ability, and especially of his great capacity in mining matters. Sharp, you yourself, or I, if we were going to London or to Berlin, might choose, as a mere idiosyncrasy, to shut our mouths like clams about our records, and yet that would be nothing against us."

The next evening the captain of finance had Thomas Bennett to dine, and was completely won by him. His bearing, the clear evidences of integrity and noble living in the man, his facility in conversation, the wide range of his information, his astuteness about mining matters, and a certain winsome personal charm, fairly carried Mr. Bonaparte Sharp.

"Mr. Bennett, may I tell you about my mine?" asked the latter, when they were in his den.

"Certainly, I should be glad to hear," answered Thomas Bennett.

Mr. Bonaparte Sharp then went elaborately into the story of his sorrows and misfortunes, now of nearly a year's continuance, in connection with the Annie Laurie camp. "Mr. Bennett," he concluded, "from all that I can learn about you, and from our conversation this evening, I feel sure that you are the one person who can put that mine again on its feet. I am willing to pay you a high salary, and I am hoping you will do me the kindness to accept my proposition."

"I am not, Mr. Sharp," Thomas Bennett replied, "one who desires a large salary. The mine, in fact, can hardly afford to pay such a salary, if it is in the condition in which you represent it to be. I shall be glad, on the contrary, to undertake the work at whatever salary was paid in the earlier years of the enterprise; but, on the other hand, I am not willing to put my experience and life into that work without owning some appreciable portion of the stock."

This was a poser for Mr. Bonaparte Sharp. He was sure he could not yield that point. He argued, cogently and persistently, but Thomas Bennett was inflexible. They parted without coming to any agreement. Early the next morning, however, a messenger called at Thomas Bennett's apartments, and asked him to come, as soon as he conveniently could, to Mr. Bonaparte Sharp's office.

"How much stock do you want?" inquired the captain of finance, when Thomas Bennett arrived.

"You say that the face value of the shares, before the change of management, was twenty-five hundred dollars; that, at that time, they had a much higher value; and that there are only one hundred shares?" rejoined Thomas Bennett.

"Exactly," answered Mr. Bonaparte Sharp.

"Well, Mr. Sharp, if I undertake this work," said Thomas Bennett, "I shall make it a success; and, in ordinary circumstances, I would not touch it without the right to acquire a quarter interest. But, as you are anxious not to diminish your holdings too much, I am willing to take a sixth interest, or, to avoid fractions, fifteen shares, and to pay you their face value, which, so nearly as I can learn, exceeds their worth, as the mine has for some time been doing."

"And how will you pay me?" asked Mr. Bonaparte Sharp.

"I will give you my check at once for the total amount on the First National Bank," replied Thomas Bennett.

"Draw it," cried Mr. Bonaparte Sharp, and check and certificate of stock exchanged places.

"How soon can you take hold at the mine?" inquired Mr. Bonaparte Sharp.

"I shall need to give a few weeks to some other matters," said Thomas Bennett; "but, by the first of July, Mr. Sharp, I think I can be on the ground to begin work."

"That will do admirably," exclaimed Mr. Bonaparte Sharp, rubbing his hands. "Between now and that time I shall be able to close out matters with the present incumbent, and have everything in shape for you to take up the work."

The two men parted. That afternoon Thomas Bennett sailed for Liverpool. When the pilot went over the ship's side at Sandy Hook, he bore in his letter bag this communication to John Hope: "S. S. Teutonic, Down the Bay, May 15.

"My Dear John:

"Shake! Oh, that we might shake, and might pound each other, and laugh to our heart's content! Sometimes it seems as if I should burst. About what? Let me tell you.

"I have reappeared in the world. This, however, is the first moment. I did not study biology to no profit. I have been in New York for some time as a portly English gentleman, Thomas Bennett by name, operating somewhat in Wall street,—a business I hate; but I did nothing not strictly honorable,—and, especially, cultivating the acquaintance of men interested in mines. Some of them were friends of Mr. Bonaparte Sharp. They thought I could get him out of his troubles. After considerable negotiation, we came to an understanding. He offered me a high salary, which I maintained that the mine could not afford to pay. All I asked was such compensation as the mine's early pay-roll called for. But I was inflexible on one point, namely, that he should sell me fifteen shares of Annie Laurie stock. He was resolute, at first, not to do this; but, at nine-thirty this morning, I gave him my check on the First National Bank for thirty-seven thousand, five hundred dollars, and my certificate for the fifteen shares of stock is at that bank, to be called for by John Hope. This, if the old conditions have not other-

wise changed, leaves the present holdings of stock as follows:

Sharp	40 shares.
Hope	30 shares.
McLeod	25 shares.
MacDonald	5 shares.

"If I am correct in this assumption, you ought to be able to have an edifying annual meeting of the stockholders, June 3, notwithstanding the warning the great man gave you against such gatherings.

"I am going to see my mother, but shall be in New York not later than June 10, ready to take hold with you along any lines that may seem best; that is, assuming that the stock is as above indicated. Cable me fully at Queenstown, please, using the old cipher; and manage until my return according to your own sweet will.

"I have had, I ought to say in conclusion, some compunctions about using an assumed name. It is the only respect, however, since we parted, in which my conduct has been questionable. But Joseph did virtually the same thing with his brethren, to the good of them and of everybody; and, in war, no reasonable person would for a moment hesitate to do it. That is to say, there are honorable duties of a spy; we praise Nathan Hale and Major Andre; and what Mr. Bonaparte Sharp levied on us, and on some hundreds of souls closely associated with us, was nothing less than war, and that of a most unjustifiable, venomous and cruel sort. Such action, on his part, in my judgment,—and I have been entirely conscientious in this whole matter,—ought not to be given place to, no, not for an hour. And, John, believe me, from my shaking hands good-bye with you, June 16, last, until now, I have not for one hour given place to that incarnation of the devil which the policy of Mr. Bonaparte Sharp constitutes. My course agrees, also, with my old-time contention, 'That not all people have a right to the truth.'

"With my love to the Old Guard, as fast

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What other Christmas present can you choose that will give so much pleasure for so little money as a year's subscription for *The Youth's Companion*? The holiday numbers and the calendar, joyously welcomed on Christmas morning, making a good gift in themselves, are but the foretaste of a whole year's feast to come. The mind is entertained with the numbers in hand, and the imagination revels in the pleasure that each new week will bring until Christmas comes again.

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**THE YOUTH'S COMPANION,**  
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as you may be communicating with its members, and with a devotion to you that knows no bounds, I am—

"Always yours,  
"DUNCAN MCLEOD."

When John Hope received this letter the next forenoon, that always self-mastered man went almost wild. He sent his bookkeeper, his stenographer and his office boy on a holiday till the next morning. He posted a notice reading, "Office Closed Until To-morrow," and doubly locked the outside door. He even bolted the door of his inner office. Then, behind it, he danced, he sang, he laughed, he cried, he opened his Bible, laid it down on a chair, and, kneeling over it there, poured out his soul in such a volume of thanksgiving as had never before escaped even his lips. Then he picked himself together. He sat calmly down. He closed his eyes. Thus for the rest of the day he sat motionless and engaged in profound thought, save that, thrice, he paced the room for perhaps a half hour. At five o'clock he opened his eyes, closed his desk, left his office, and sent this telegram, in cipher, to Mary Hope at Fall River:

"The counsel of Ahithophel is defeated. Duncan McLeod and John Hope control the Annie Laurie Mine. The men, scattered far abroad, will be on duty at the mine July 1. God is good, my mother. Join me in thanksgivings, and pray that Duncan and I may be granted wisdom, grace and power to do God's work in the industrial-economic world."

(To be continued.)

#### SYMPATHY OF RELIGIONS.

(Concluded from page 1091.)

principle in human life, and must carry with it a devotion to the will of God.

Sacrifice for the good of others is the consecration of life to the work of God upon earth, while love is the fruit of faith, conscience the voice of God, and confession of our faith in Christ the constant, joyful and inspired doing of good.

The limits of our Christian love and activity are the bounds of the universe. The circle of our Christian charity must be nothing less than the sacred line which enfolds the fundamental doctrine of the gospel. To exclude from our sympathy and our Christian fellowship those who hold the grand peculiarities of our faith is to do so at the peril of disclaiming and rejecting those whom God has accepted.

It is a fact upon which our eyes are now most intently turned, as the day-star of our approaching millennial glory, that the little strifes and narrow denominational interests, jealousies and rivalries which have prevailed so long, to the hurt of the church and the distraction of the people, are beginning to lose themselves in a growing attachment to the common cause and we believe the church in the near future will be neither a mere pulpit, nor an altar, nor a platform, but a broad and devoted community of God-living and Christ-serving people, intent on the one work of bringing in the reign of heaven.

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#### WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin diseases as this remedy."

At any rate people who are tired of pills, cathartics, and so-called blood purifiers, will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

It makes one glad to so often meet men nowadays who are getting so much happiness and comfort out of giving to the Lord's work. A fellow business man with a big hand and heart recently said to me, with tears of joy mingled with regret streaming down his cheeks, "Why, Brother Sala, I missed half of the joy of my life until I began to give liberally to the Master's cause."

## The BIBLE SCHOOL

By CARLOS C. ROWLISON

DECEMBER 4—HEZEKIAH REOPENS THE TEMPLE. 2 CHRON. 29:18-31.

Golden Text: "Them that honor me will I honor." 1 Sam. 2:30.

1. Sacrifice of Blood. The celebration of the reopening of the temple shows very much the same spirit that is manifest to-day in a church dedication or reopening. But how different are the ceremonies of worship! It is very difficult for us to even picture to ourselves the bullocks, rams, lambs and goats, and to think of the steaming, smoking altar and the sprinkling of blood, as having anything to do with worship. Perhaps nowhere is the influence of Jesus more manifest than in the complete overthrow of all bloody sacrifices. For until his day, this way of worship was all but universal.

2. Sacrificing for all Israel. V. 24.—It is pretty difficult to approach God and think only of ourselves. Whenever we come before God the needs and weaknesses of our brethren are associated with our own. All true men are priests and ceaselessly plead before the throne of grace for their wayward flocks.

How beautiful it was of these men of Judah, in the joy of reopening their temple, not to forget the many Israelites who were not present—Israelites who had broken up the unity of the kingdom and many of whom had gone away after strange Gods. So is it ever that the righteous always hear the sins of the erring.

3. Co-operation in Worship.—How tame is the worship where only a few take part, while the others are critical or indifferent. Not only the king and the princes, the priests and the Levites, but as well all the people joined in the worship. Thus is his praise made glorious. Thus should his people worship to-day.

DECEMBER 11—CAPTIVITY OF THE TEN TRIBES. 2 KINGS 17:6-18.

Golden Text: The face of the Lord is against them that do evil. 1 Peter 3:12.

1. The Captivity.—Why did the captivity of the ten tribes mean their annihilation, while the captivity of Judah at a later time meant its redemption? Because the ten tribes had already forsaken Jehovah and become captive to every religious caprice, while Judah had been saved from this by her prophets. To the ten, the victory of Assyria was the final evidence that they were forsaken of Jehovah. To Judah this was evidence that their sins had caused their calamities, and so with full repentance they turned again to the Lord. And he redeemed them. Thus calamity may be used by us for destruction or redemption.

2. Prophets and Politicians.—How often it is said that preachers should keep out of politics. The preachers who warned Israel of the consequences of their iniquities were told the same thing. Amos was told to go back to Judah with his prophecies. Jeremiah was persecuted in all sorts of ways to compel him to quit dabbling in politics. The politicians were busy collecting all possible revenues from the poverty-stricken people, on the one hand, and on the other trying to bribe Assyria to keep hands off. The prophets were the real statesmen of the day. They saw that righteousness was the greatest bulwark of the nation, and they preached this faithfully, warning the people of the inevitable consequences of their sins. Such preaching is needed to-day and perhaps will always be.

3. Notwithstanding they would not hear.—Righteousness as the basis of national prosperity seems so self-evident that it has always been the marvel that the multitudes will not hear. With all the horrible effects of the use of intoxicants, the people still refuse to hear. Though bootblowers are convicted and imprisoned, yet many cities give them their support. The preachers of civic righteousness always find it difficult to hold the popular vote. Full dinner pails will silence the cry against any octopus of industry. With our churches and public schools lies the duty of teaching that the nations must be ruled with righteousness. A profound conviction of this truth seems to be sweeping over our land to-day, and this is the sign of greatest promise in the life of our country.

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## NEWS AND NOTES

Chas. T. Whitsett, Indianapolis, Ind., gave to Butler College a house valued at \$35,000.

The work at Brazil, Ind., continues to make good progress under the direction of E. L. Day.

Walter D. Trumbell has accepted call to Meadville, Pa., and has resigned at New Castle.

T. A. Abbott dedicated the new house of worship at Mountain Grove, Mo., Sunday, Nov. 30.

B. B. Burton, of Des Moines, Ia., conducted a meeting at Lexington, Mo., during November.

W. L. Post resigned at Farlin, Ia., to accept a call at Keosauqua, where he is already at work.

J. A. Clemens changes his address from Assumption, Ill., to 436 North Main street, Decatur, Ill.

W. T. Hilton, who has done such splendid work at Sioux City, has received a call to Chillicothe, Mo.

F. E. Mallory, of the Third Church, Topeka, Kan., is considering a call to the church at Boone, Ia.

The church at Geneva, Neb., has made arrangements with E. M. Johnson, of Cotner University, to become their regular minister.

Bro. S. J. White has been called to the church at Trenton, Mo., and will begin work there next Lord's day.

William K. Slater, who preached more or less in Iowa several years ago, died a few weeks ago in Michigan.

A district C. E. convention of the Indianapolis, Ind., district was recently held at Franklin in that state.

W. H. Boden was unanimously called to enter upon his third year at Washington C. H., at an increased salary.

Protracted meetings are now in progress at three Indianapolis, Ind., churches, the Sixth, North Park and Morris-Street.

Harry G. Hill reports the work of the Education Society as doing well. A meet-

ing was held in its behalf recently in Indianapolis, Ind.

Chas. Hudson, of Franklin, Ind., has been called to the church at Frankfort, Ky., and will take charge there Jan. 1.

Mrs. Minnie Duck has been engaged as permanent leader of the choir of thirty voices at Salem, O., where Walter Mansell ministers.

Carrie Allen, Bridgeport, Conn., a graduate of the School of Pastoral Helpers, has been called to assist in the church at Ulrichsville, O.

The church at Newkirk, Okla., gave their pastor, F. D. Wharton, a pounding of groceries "and presented Mrs. Wharton a nice sum of cash."

B. F. Bolton changes his address from New Decatur, Ala., to Montgomery, Ala. "The recent state convention at Oxford, Ala., was splendid. The Church of Christ is growing in the South."

The First Church, Kansas City, Kan., gave their minister, A. C. Finch, a very delightful reception recently. The outlook for this church is very encouraging, and a pleasant year is anticipated.

N. M. Ragland preached his nineteenth anniversary sermon in the First Christian Church, Fayetteville, Ark., on Sunday, Nov. 13th, 1904. The sermon was reproduced in full in the Fayetteville papers.

The church at Kenton, Ohio, is preparing for a meeting in January in which the pastor, Carlos C. Rowlison, will be assisted by W. H. Pinkerton, of Paducah, Ky., and P. M. Kendall, of Columbus, Ind.

Bro. Ira M. Boswell is holding a meeting at Junction City, Ky. Since the St. Louis convention there have been nine additions to the Walnut Street Church, Chattanooga, where Bro. Boswell preaches.

Write to the Ideal System Company, Red Oak, Iowa. Tell them the number of members in your church. They will send you samples and make you a price on a system for raising finance that excels anything I have ever seen. Write to them, not to me. T. R. Butchart, treasurer Christian church, Red Oak, Iowa.

John Waugh, minister of the Milton (S. C.) Christian Church, is giving a

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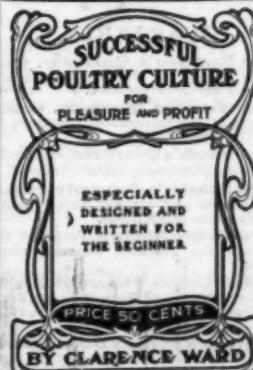
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series of studies in Galatians, which are much appreciated. This church is in a very healthy condition; a cottage meeting has been started, which is flourishing.

S. G. Smith, Ladoga, Ind., was unanimously called to New Brunswick, for the fourth year, but has decided to make a change. Forty-four added during his three years' ministry there half-time—nineteen in his last meeting. He is open for engagements for the first and third Sundays in 1905.

Harlow and Ridenour have been with the First Christian Church, Bloomington, Ill., for four weeks, and closed with 115 additions. They are a strong team and conduct the work with Christian methods. Our people liked them as well as any evangelists they have had. The meeting was just going finely when it closed. W. S. Harlow is a man with a message, and will hold a great meeting where it is possible to have one. V. H. Ridenour is just the man, social, sweet singer, gentle spirit and tactful in managing a lot of singers. No evangelists would be more welcome to return to us for another meeting. The Lord bless them. We have had 162 additions this year.

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I would like to send you my new book, "SUCCESSFUL POULTRY CULTURE FOR PLEASURE AND PROFIT," for examination. It contains 122 pages and 25 illustrations, and is a whole encyclopedia of practical, up-to-date poultry knowledge, especially designed and written for the beginner. I make this offer because I cannot describe all its attractive features in this limited space. You must see and read the book to appreciate it fully, and I want to send it to you on approval. If you do not find the book satisfactory after inspection you may return it to me, without any expense whatever to you, except the postage for mailing. If you decide that you want the book, after 10 day's examination, send me 50c and you may keep it.

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- Joy of Poultry Culture.
- Profitable Poultry on the Farm.
- How to Succeed on a Small City Lot.
- How to Operate a Large Market Plant.
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Glenn's is the only fine toilet soap that contains enough pure sulphur to make it a specific for skin diseases.

If the dealer tries to sell you "something else" insist on having

### Glenn's Sulphur Soap

Buy a cake at all drug stores, or mailed for 30c. by The Charles N. Crittenton Co., 115 Fulton St., New York

Robert Sellers dedicated the new Sunday school rooms of the Indiana Avenue Church, South Bend, Ind., recently. More money was raised than was necessary to enable the church to meet all obligations. R. L. Handley is their minister.

Bro. E. L. Powell is drawing great audiences at the Clinton, Church, Louisville, Ky. revival. On Saturday night a special meeting for men filled the house. Coffee and sandwiches were served by the young men, and a social hour enjoyed.

Prof. W. C. Payne recently delivered a series of chapel addresses at the University of Texas on "Christ's Words on Great Problems," and now J. W. Lowber is delivering a series at the same institution on "Doing Our Best in the World."

Cephas Shelburne, of Huntington, Ind., delivered the missionary address before the Missionary Union of Fort Wayne last week. The subject was "Missions the Chief Plank in the Platform of Vital Christianity." Twelve churches compose this union.

At a special meeting of our board Nov. 22 it was unanimously decided to make the doubling of our membership by Thanksgiving, '05, our supreme business. By formal motion the board declared itself in hearty sympathy with the national movement being inaugurated to double our membership in America during the next year. David H. Shields, Salina, Kan.

At the last monthly meeting of the Lexington, Ky. Christian Mission Board it was decided to build a new mission church at Arlington Heights in the suburbs of that city. The work at Arlington Heights has been fostered by Bro. W. G. Walker and has progressed so well that a church home will now be built. Mission work at other points in the city is also in a flourishing condition.

The church at Perry, O. T., has recently extended a call to G. W. McGuiddy, of Hunter. He has also been asked by the church at Blackwell to take charge of the work there. But the church at Hunter, where he has labored for two years, will not hear to his leaving them, so he will remain there with a \$200 increase in salary.

J. H. Dodd closed his first year's ministry at the Franklin Avenue Church, Columbus, O., Oct. 31. This little band of 150 members has been self-supporting only about two years, yet the year's work shows forty-two additions to the church; over \$250 for missions; for other

benevolences; nearly \$900 on the debt; a total of \$2,592.

Prof. Wallace C. Payne, of Lawrence, Kan., has recently visited the State University of Texas, delivering there a course of lectures in the interest of the Bible chair work, which is being undertaken by the C. W. B. M., of the Lone Star State. He reports an interesting visit, and the news from Texas indicates that a long step in the right direction was taken during his visit.

We have received the Illinois Year Book for 1904. It is published by the Illinois Christian Missionary Society, whose secretaries, J. Fred Jones and W. D. Deweiss, are located at Bloomington. It contains a large amount of interesting material in regard to the churches in Illinois. The minutes of the last state convention held at Champaign, are also contained in the book. It may be had upon application.

C. Manly Rice, of Lisbon, Ohio, delivered his lecture on "The Book" at the Columbiana County Sunday School convention recently and some members of the Winona W. C. T. U. were present and heard it; as a result the W. C. T. U. has asked him to come to Winona and repeat it Tuesday evening, Nov. 22. Bro. Rice

## SAVE YOUR EYES



THOUSANDS of blinded people stand ready to-day to testify to the truth of my warning "neglect means blindness." If they had given their eyes the attention they deserve when first they noticed the spots, scum, strings or cobwebs, or when their eyes commenced to water or grow weak, they would have saved their sight.

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cures cataracts, granular lids, scums, optic nerve diseases and all causes of blindness. **Absolutely safe and sure, and can be prescribed and used at your own home.** My cure for cross eyes is knifeless, painless and certain. **No risk.** My latest book and advice is **FREE.** A postal card will do. Write to-day. **P. C. MADISON, M. D., Room 272, 80 Dearborn St., CHICAGO.**

also preached the union Thanksgiving sermon at Lisbon Thursday evening, and delivered two addresses, by special invitation at a Sunday school convention at Bayard, O., Friday, Nov. 25.

## BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 314, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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"We have found everything as represented in your written and printed statements. Our session is delighted with the appearance of the service, and it will win its way on pure merit. We have nothing but words of praise for it and your methods of business." — Rev. Frank D. Findley, Mansfield, Ohio.



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## Sunday-School Supplies

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2. **The Young Evangelist**, for the pupils of the Intermediate Department, with bright pictures, Lessons and Entertaining Stories.

3. **The Round Table**, for Boys and Girls who are a little too old for **The Young Evangelist**, and who have a taste for bright, entertaining stories and practical information.

4. **Our Young Folks**, a large 16-page Illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family.

### QUARTERLY.

1. **The Beginner's Quarterly**, containing a series of lessons for the very little people, arranged along Kindergarten lines.

2. **The Primary Quarterly**, containing a preparation of the International Lessons for the Primary Department.

3. **The Youth's Quarterly**, designed for the Intermediate and younger Junior Classes.

4. **The Scholar's Quarterly**, prepared for the older Juniors and younger Seniors and members of the Home Department.

5. **The Bible Student**, designed for Advanced Students, Teachers, Superintendents and Ministers.

6. **Bible Lesson Picture Roll**, printed in eight colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson. Thirteen leaves in a set.

7. **Christian Picture Lesson Cards**. A reduced fac-simile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter.

### ANNUAL.

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The report of the Peoria church shows excellent growth during the past year. The money raised for the current expenses this year exceeds by about \$650 that of last year, and the items of missionary and benevolent expenditure foot up an aggregate of about \$1,000. During the pastorate of Bro. VanArdsall there have been 343 additions, of which number 250 are now resident active members. The present membership of the church is 550.

A series of Sunday evening sermons on vital themes, "The Divine Way," at the Church of Christ, Paynes avenue and Christiana street, North Tonawanda, N. Y., by William C. Hull. Nov. 20, "The Father: The Author of the Way;" Nov. 27, "The Son: The Incarnation of the Way;" Dec. 4, "Faith and Obedience: The Entrance to the Way;" Dec. 11, "The Kingdom: The Social Expression of the Way;" Dec. 18, "Sacrifice: The Cost of the Way;" Dec. 25, "Love: The Law of the Way;" Jan. 1, "Perfection: The Goal of the Way."

The East Dallas (Texas) church celebrated its first anniversary last Lord's day. The reports showed that from all the departments of the work there had been raised in the first year's history of the church \$7,038. The church now has a membership of 200. Out of this membership 41 are tenth legioners. The tithe system works well in this church, as may be seen from the financial results of the past year. Since my ministry began with the church three months ago there have been 48 additions to the church, 13 of which have been by baptism. It has been my pleasure to be the first pastor of the church, and the greatest disappointment of my ministry has been the necessity of giving up the work on account of my wife's health in order to seek another climate. We have accepted a temporary call to Amarillo, Texas, and will begin work with that church next Sunday. Bro. H. R. Ford, who takes his master's degree from Texas Christian University next June, has accepted a call to this church and will begin his ministry here next January. W. A. Fite.

#### The Youth's Companion in 1905.

It is impossible even to summarize in a single paragraph the many and varied attractions which the Youth's Companion announces for the coming year.

A series of articles planned to interest especially the forty-five millions of Americans who look directly to the soil for their subsistence will treat of "New Fields for Young Farmers," "The Sanitation of the Farm," "The Future of American Cotton," "How Women Make Money on the Farm," etc.

Seven serial stories and 250 short stories by the most talented and popular American writers of fiction will form part of the contents of the new volume for 1905.

Full illustrated announcement describing the principal features of the Companion's new volume for 1905 will be sent with sample copies of the paper to any address free.

The new subscriber who sends \$1.75 now for a year's subscription to the Companion receives free all the issues of the Companion for the remaining weeks of 1904; also the Companion "Carnations" calendar for 1905, lithographed in twelve colors and gold.

The Youth's Companion,  
144 Berkeley St. Boston, Mass.

#### CHURCH DEDICATION.

##### Dedication at Mellott, Ind.

After a most heroic struggle the little band of Disciples at Mellott, Ind., have completed and dedicated a comfortable, commodious and beautiful house of worship, valued at \$4,000.

Last spring, when the frame was up, there came a terrible storm and blew it down, but with a zeal worthy of so good a cause they rallied and rebuilt it. The property is a monument to the devotion and home of the Disciples in Mellott. On Lord's day, Nov. 20th, we preached the opening sermon and dedicated the house.

An indebtedness of \$2,200 was provided for.

And, as the Lord loves a cheerful giver, and as all gave cheerfully, they all knew that the Lord loved them, and they could not help but be happy.

Wabash, Ind. L. L. Carpenter.

I began my work with the Central Christian Church, Richmond, Ind., Nov. 21, 1904, yesterday. I was greeted with large and enthusiastic crowds with three accession by letter. In my contract I pre-empted four weeks to hold a protracted meeting for some other church. My services may be secured for the month of February. Write me. T. H. Kuhn, pastor.

Ten more added to the church at Burlington, Kan., during the first week of the meeting, which was begun by the pastor, J. Ira Jones, in the absence of the singer, who failed to arrive. Singing Evangelist Bert J. Bentley, of Olathe, Kan., is expected soon to assist with the work.

#### VERY LOW EXCURSION RATES

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to all points on the Nickel Plate Road between Chicago and Buffalo. Excursion tickets on sale December 24th, 25th, 26th and 31st, 1904, and January 1st and 2nd, 1905, good returning January 4th, 1905. Three through express trains daily. No excess fare charged on any train. Also lowest rates and shortest line to Cleveland, Buffalo, New York, Boston and all eastern points. Modern sleeping and dining cars. Individual Club Meals, ranging in price from 35c to \$1.00, served in Nickel Plate dining cars; also service a la carte. All trains leave from La Salle St. Station, Chicago. City ticket office, Chicago, Ill., 111 Adams St. and Auditorium Annex. For further particulars address John Y. Calahan, General Agent, 113 Adams St., Room 298.

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Woman's Christian Temperance Union, Los Angeles, Cal., states: "I have tested White Ribbon Remedy on very obstinate drunkards and the cures have been many. I cheerfully recommend and indorse White Ribbon Remedy, and advise any woman to give it to any relative suffering from drunkenness."

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## A JANITOR WRITES:

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 CHRISTIAN OFFICIAL BULLETIN, Sept. 1st, January, 1904.

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### BIBLE STUDY.

Continued from page 1097.  
 the use of the Bible by their suggestiveness, while not regarding such use unnecessary by their completeness.

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5. This system secures familiarity with the Bible. This is accomplished (a) by the constant personal study of the Bible which it necessitates, and (b) by the frequency with which it studies all parts of the Bible, namely, once in every three years. The rapidity of movement necessary to such study gives life and interest to the lessons; compels the study of the Bible comprehensively and in its larger and more important aspects rather than in its details; gives some knowledge to those who are in the school for even the short period of three years; and by the frequently repeated use of the Bible in all its parts, but each time in a different grade and for a different purpose, imparts new zest to Bible study, and gives the scholar a thorough familiarity with the Bible as a whole and a good practical knowledge of all its principal events and teachings, thus accomplishing the great educational purpose of the Sunday school, and therefore, so far as any lessons can, its great spiritual purpose.

6. This system is graded and combines a general unity of subject with a real gradation of purpose and material. It is arranged in six series, each with three courses and seven grades.

7. In the old system too much dependence is placed on the personality of the teacher for spiritual results. But in this new system the great factor (personal study of the Bible) is placed first, supplemented by the teacher's personality. I am convinced that if we get the word of God in the heart by personal study of the Bible it will be the leaven of God and conversions will result in greater strength and numbers than the exposition of weak and faulty humanity, hence it secures the best spiritual results.

To recapitulate. The Bible Study Union accomplishes, more than any other system, the following results: (1) A connected and coherent scriptural education. (2) Familiarity with the Bible. (3) Constant use of the Bible, making it a known and understood book. (4) It makes good teachers. (5) It makes conversions. (6) It makes intelligent converts. (7) It develops spiritual character. (8) Adheres to the scripture as authority, making it higher than man's interpretation. (9) Creates interest and enthusiasm. (10) Tends through these means to create efficiency, in the church, in the world, in self. Ability to do the much needed service for God, the church, and the world.

There is a spirit and temper in working for Christ which only can be true earnestness, when formed and molded on the lines of our individual abilities, and opportunities. It is a foolish thought to suppose that because we have not the reach of soul and intellect, which may have characterized a Paul or a Campbell, that we cannot work with a successful zeal in the Lord's vineyard. There are a thousand different ways coming under the glamor and glare of an extended public recognition, in which the redeemed of the Lord can do most efficient work and manifest the most consecrated zeal to be approved by the Almighty and to be remembered in the great hereafter.

T. H. BLENNINS.

### Send for this Calendar.

The Pittsburgh Bank for Savings, of Pittsburgh, Pa., will mail to any address on receipt of a two-cent stamp, a copy of their Art Calendar for 1905. The subject is Carl J. Bleeker's famous painting, "Reverie," which is faithfully reproduced by the photo engraving three-color process in all the delicate colors and tints of the original. It is one of the most artistic productions of the Art Preservative, and undoubtedly there will be a great demand for the same. When writing request the Bank to mail you a copy of their new Banking by Mail booklet No. S-30, that is if you are seeking a safe and profitable investment, with a strong, old established bank, for your savings or surplus funds.

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## C H I C A G O

C. G. Kindred, pastor of the Englewood Christian church, addressed the Christian Ministerial Union in one of the parlors of the Grand Pacific Hotel on Monday, Nov. 28th. The speech bore directly upon his observations and experiences as a candidate for the Legislature on the Prohibition ticket. Mr. Kindred did not prosecute his campaign without learning much that will be profitable to any public-spirited citizen. His comments on men engaged in the political struggle were racy, instructing and decidedly entertaining, showing up the strange inconsistencies of the best men as well as the intolerable crookedness of the politicians from the highest to the lowest in the race.

In these times when the grossest forms of lawlessness and extreme peril to life and property abound, we rise to welcome the report of a grand jury submitted some days ago in one of our city courts. The report says: In view of the prevalence of the phase of crime known as "hold-up," its brutality, and the frequent loss of life resulting therefrom, we would respectfully petition the next General Assembly to frame severer laws bearing thereon, even to the extent of capital punishment for such offenders. Any man who, with firearms, commits a robbery in the street does so with murder in his heart, and murder following it is but an after result.

The services at the Jackson Boulevard church Sunday were of unusual interest. In the morning the pastor preached from the theme, "Living Epistles." A young man from Rockford, Ill., united with the church by letter. In the evening a very large audience assembled to hear the lecture by Chas. A. Young on the "Epic of Job, or the Problem of Pain." Although Bro. Young spoke for more than an hour he held the closest attention of his audience and every one was both pleased and profited by his discourse.

At Douglas Park church, Claire L. Waite, pastor, there was one confession last Lord's day.

The congregations of our city have felt an unusually keen loss during the past week by the sudden death of our estimable brother Charles F. Saunders of 1415 Adams street. Bro. Saunders was one of the old Disciples of this city. Since then he spent some years in Kansas and California, returning a few years ago to lend large help and support in the building up of the Monroe Street church. It was from this church on Lord's day, Nov. 27th, surrounded by a large congregation of friends, that he was borne to his resting place. The funeral address of Bro. Ott, his pastor, was tender in spirit and highly appreciative of his personal Christian character and life. Bro. Saunders was a good man, benevolent and most exemplary. May the good Lord comfort and sustain the bereaved wife and daughter.

First Church.—The ladies of this congregation are making elaborate preparations for a luncheon, dinner and bazaar, to be held in Grand Boulevard hall, on Thursday, Dec. 8th. The Ladies' Circle of this church have championed the project of a church lot and these func-

tions are in behalf of that interest. A cordial invitation is extended to the Disciples of the city. Guy Hoover, pastor.

The forty-second meeting of the Christian Woman's Board of Missions, auxiliaries of the Christian churches of Chicago and vicinity, West Side Christian church, Jackson boulevard, will to-day enjoy an excellent program with Dr. Macklin of China at the heart of it in an address which will be a treat.

The Christian Endeavor societies of Cook county will hold their quarterly meeting at the same place in the evening.

Expectation ran very high for weeks before Saturday evening, Nov. 26th. The C. C. C. C. E. Union had announced Prof. Herbert L. Willett of Chicago University to deliver his masterpiece lecture, "New Continents of the Story of Human Progress," at Central Y. M. C. A. Auditorium. When the house was well filled the chair was taken by Oliver W. Stewart, chairman of the National Prohibition party, who in some pleasant and appreciative words introduced the lecturer, who for about 90 minutes touched every field of human thought and the inexhaustible treasury of human knowledge. It is not the good fortune of any community to listen frequently to an oration so replete with the best things of our literature and delivered in faultless diction and so large a purpose to honor the occasion and instruct and inspire his auditors with the very best results of human life and achievement.

Dr. Strong, of the First Congregational church, Oak Park, gave a most enlightening address on the "Mission Field of South Africa" before the Ministerial Union of the Christian church on the 21st of November.

Evangelist De Forest Austin and Frank McVey, singer, closed a five weeks' meeting at this place on the 13th, with 21 additions and ten confessions. In view of the fact that the church was without a pastor, several stormy nights and strong opposition from the denominations, it was considered a very profitable meeting. Never in the history of our little town did so many come night after night to hear the gospel—house full and overflowing many nights. Interest and order excellent. All are loud in praise of Bro. Austin, who expounded the truths of the Bible and way of salvation in such an able and fluent manner as to command high esteem.

He sowed the seed of the gospel deep in the hearts of his hearers, thus they were taught from the word of God, our plea as never before. Bro. Austin is a truly Christian man, thoroughly consecrated to the work of the Master. Bro. McVey stepping forward in his unassuming way, sang tenderly and appealingly and with such earnestness and melody as to hold perfect attention and touch the hearts of all. The church is revived and encouraged.

MRS. FANNIE B. GAINES.

W. W. Sniff is holding a meeting with T. W. Grafton, Anderson, Ind.

G. A. Hess reports one added by letter at Charles City, Iowa, on Nov. 20, and two on Nov. 22 by letter from the Free Baptists at Marble Rock, Ia., where he is now conducting a meeting.

## COPPER CURES CONSUMPTION

It is Believed by Noted Physicians that a Specific Treatment for This Dreaded Malady that has Baffled Their Skill for Centuries Has at last been Found.

It has been found that a solution of Salts of Copper will destroy the germ that causes Consumption. One drop of Copper Solution will destroy myriads of consumption germs. Government authorities at Washington advise the use of Copper Salts to purify the water used by cities to free it from diseased germs. No diseased germ can live in the presence of copper solution or in blood that has been saturated with it. Hundreds of seemingly hopeless cases have been cured by this treatment. One of the first physicians of prominence to adopt this new method of treatment was Dr. Gardiner F. Snyder, of Grand Rapids, Mich., who is widely known as a specialist of lung and germ diseases. He uses Oxone which is prepared from salts of copper in combination with other remedies. Oxone gets the copper into the blood without the slightest danger and without harmful effects, which means

death to every consumption germ. This is what Dr. C. H. Buil, a prominent Grand Rapids physician, former lecturer on principles and practice of medicine, Grand Rapids Medical College, says of Oxone; write to him and ask him if it is true.

I am confident that with salts of copper as combined in OXONE the long hoped for cure for consumption has been found. My opinion is based on my own experience and the unqualified endorsement given OXONE by reputable physicians who have used it in their practice.

Believing that the people are entitled to know of such a production of science, Dr. Snyder has established a distributing depot and is sending out free treatments all over the world. All consumptive sufferers should write for a free trial treatment, which will be sent them absolutely free. This opportunity offered consumptives to test the treatment in their own home, free of cost, should not be lost. In salts of copper we have a true, earnest promise of cure and a strong hope of banishing forever from our land this awful plague.

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Keokuk, Iowa meeting in progress at the seventeenth day stage, the additions numbered 87 souls. J. W. Kilborn is pastor and doing the preaching in the meeting. He believes with Paul that the "Gospel is the power" and is preaching it with great force. Guy B. Williamson and wife are the evangelistic helpers.

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## EVANGELISTIC NOTES

Newkirk, Okla., F. D. Wharton, pastor, was made glad by five accession on Nov. 20.

Ft. Wayne, Ind., E. W. Allen, pastor, rejoices in sixty accessions, thus far, in their meeting.

The church at Charleston, S. C., Charles S. Smith, pastor, were made happy by receiving three persons Nov. 20, into their fellowship.

Three added last Lord's day at Ames, Ia., Nov. 21, '04. Eight added at the regular services the past three weeks. F. D. Ferrall is the pastor.

C. L. Walker, Mt. Auburn, Iowa, has just closed a meeting at Finchford, same state, with fourteen baptized and one reclaimed as the visible results.

The meeting at Lexington, Mo., under the services of H. A. Northcutt, evangelist, and Le Roy St. John, singer, with B. B. Briney, pastor, when twelve days old, had received 45 confessions.

F. S. Tyrrell's meeting, Clarion, Iowa, of sixteen days, did much good and the only trouble he could not stay until the meeting should have closed. His work was a great help to the church and committee. C. H. Mattox is the pastor.

Evangelists Shearer and Harrold, both of Indiana, are in a splendid meeting at Marion, Ill., Nov. 24, '04. It is ten days old, with thirty-one additions, large audiences, fine interest. Will continue indefinitely. W. W. Weedon is the pastor.

Claris Yeuell of Shelbina, Mo., begins a meeting at Bayard, Iowa, Dec. 4, 1904. He is available for some more meetings in Iowa and can be addressed at Bayard till Dec. 18. Several years since Bro. Yeuell assisted Frank W. Mutchler, the pastor, in a meeting at Footville, Wis., and he has procured him again.

Evangelists Harlow and Ridenour closed a four weeks' meeting with the First Church, Bloomington, Ill., Friday night with 115 additions. As an aftermath, there were six confessions and two

On another page of this issue of The Christian Century will be found an advertisement of "Successful Poultry Culture for Pleasure and Profit," by Clarence Ward. This little work promises to be valuable to the amateur for whom it is especially written. With his years of experience in poultry culture Mr. Ward is well qualified to write such a book. It is arranged in chapters, printed on heavy enameled book paper and well illustrated. Mr. Ward offers to send the book on ten days' approval free of charge for examination without expense except postage. This is certainly a very liberal offer, and we hope our readers interested in this line of work will take advantage of it.

by letter at the First, and three confessions at Second, Lord's day. The evangelists gave excellent satisfaction. A further word comes from Pastor Lloyd.

Dear brethren, we recently closed a meeting at Lina, Mo. One baptism, Endeavor reorganized with 18 members. Last Sunday our appointment at Cyclone. One baptised. I desire to say to congregations in reach of Carrollton, Mo., needing a preacher for next year, I have some time not yet taken and I desire to work. J. J. Limerick, Carrollton, Mo.

B. S. Ferrall is holding a meeting at the Wason-Street Mission, Buffalo, N. Y., and within four or five days had taken six confessions. The East is ripe for harvesting and we should quadruple our preaching force in this great state as soon as possible. Dr. Macklin's great address Sunday night was listened to by a splendid audience. His furlough service will do the brotherhood great good.

We have just closed a great meeting of a little more than three weeks' duration at Shelbyville, Mo., Nov. 19th, 1904. James N. Crutcher, of Moberly, Mo., doing the preaching, and doing it in a masterly way. Twenty-eight additions in all, 27 by confession, one by letter. The church is greatly strengthened. All departments of church work in a splendid condition. Clarence E. Wagner is the pastor.

Harry E. Tucker, pastor Chicago Heights, Ill., had another splendid day yesterday. One young man came to take his stand with us from the Presbyterians, and Nov. 13th, one young lady, a Sunday school teacher, came to us from the Methodists. All complain that they are tired of human creeds and want the Bible only. Thanks be to God for an open acknowledgement of the same.

The meeting at Weatherford, Okla., Nov. 23, 1904, came to an abrupt close, Bro. J. V. Updike being called home by telegram. Among the many additions were the Baptist minister and his wife and the president of the German National Park. My next engagement is at McPherson, Kansas. Charles E. McVay, singing evangelist.

We are rejoicing to-day over the addition to our congregation on yesterday of one by letter and one by confession and baptism. This surely must be the Lord's work, with the earnest preaching and faithful lives of the church and its former ministers. We have only been here a short while. We are looking forward to another gathering in January, '05. May God help us more and more to do His will. S. B. Ross is the pastor at Elliott, Iowa.

The church at Fulton, Mo., has just closed a very successful meeting. One hundred and thirty-five confessions, sixty-five by statement and letter, twenty-four from other churches and seven restored to the fellowship of Christ and the church. W. T. Brooks of Ladoga did the preaching. He is an able and success-

ful minister and evangelist. By his manly bearing and helpful preaching he made many friends in Fulton. The chorus, under the able and enthusiastic leadership of A. K. Brooks, helped greatly in the meeting. Good singing is an absolute necessity to successful evangelism.

## OBITUARY.

The funeral service of Mrs. S. B. Culp was held in Mosa, Ont., where she was born and spent her girlhood days. Sunday, Nov. 20, and was attended by about one thousand people.

The officiating ministers, Elders Colin Sinclair and President W. C. McDougall, of St. Thomas, Ont., paid a compliment to her memory in speaking of her noble Christian character, and the good work she had done with churches in Michigan, New York, and Ontario, Canada. She rests from her labors, her works do follow her. She leaves a husband, a little daughter Elsie, four years old, father, mother, seven sisters and one brother to mourn the separation, but not without S. B. C.

## CALIFORNIA.

The Chicago & North Western Ry. has issued a new publication entitled "California." It contains a beautiful colored map of the state, a list of hotels at California tourist resorts with their capacity and rates; and a most interesting series of pictures showing California's resources and attractions. The prospective visitor and settler should be in possession of a copy of this profusely illustrated folder. Sent to any address on receipt of four cents in stamps. One way tickets on sale daily September 15 to October 15, only \$33.00 Chicago to the Coast. Correspondingly low rates from all points. W. B. Kniskern, P. T. M., Chicago, Ill.

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**NEW ENGLAND CONVENTION NOTES**

Churches of Christ met in convention Oct. 6-9 at Everett, Mass. The attendance was large. R. F. Whiston, the efficient pastor at Everett, had made perfect arrangements and all details were faithfully carried out. The visiting delegates were entertained within easy walking distance of the Everett chapel much to their satisfaction and giving us largely attended sessions.

A. T. June, recently from the Congregationalists, was present and took effective part in the convention. On invitation he presented the outlook at Portland, Me. A very happy speech—a happy outlook.

B. Q. Denham of New York city came representing the work of the Board of Extension. Bro. Muckley couldn't have done it better himself. It was a grand address, Saturday night.

Mrs. Louise Kelly of Emporia, Kan., was with the convention all through, addressing us Friday afternoon and evening, besides several small talks. She presented all phases of the C. W. B. M. work.

E. T. C. Bennett of Pittsburg was on hand and broke our hearts with his stories of the orphans and old people. Surely no worthier cause among us.

G. A. Reini, our corresponding secretary, made a good report and encouraged us with interesting information from the American Missionary Society. The work of Evangelist J. H. Hardin was commended, the only regret being that he found it impossible to remain here.

Bro. Harney's paper on the "Genius of the Movement of the Disciples of Christ" was timely, telling—and long. But no better statement has been heard by your reporter—an old convention-goer—in several years.

Bro. Rogers, who has returned to the work at Swampscott from among the Baptists, made an earnest plea for the work there and promised great things. He was formerly a professor at Bethany College.

We were pleasantly surprised Sunday evening by a young Disciple student of Harvard, a Bro. Morrow. He made a great speech and we predict a bright future.

Forster, the lone bishop from Vermont, carried us away with his witty and pathetic speech in behalf of the country churches. It should have been written (but was not) and published in all our papers.

A. L. Ward of Boston delivered the communion sermon Sunday afternoon, which was a masterpiece of modern sermonizing, true to the old gospel, abreast the highest learning of the present day. It was full, fair and refreshing.

No reference to the convention would do it justice did we omit to mention the big, jolly Teagarden. He was everywhere at all times and in all capacities—often in the chair, president pro tem.

Our real president, A. S. Heaney, was detained from being present on account of sickness in his family. A great regret to all.

J. M. Van Horn of Worcester, first vice president, had general charge of the sessions of the convention. He made an excellent presiding officer, besides preaching a grand sermon Sunday night at the close. Your scribe left for home on Sunday 5 p. m. and did not hear his sermon, but heard of it, and also missed the C. E. exercises from 5 to 6 p. m., Sunday, but learn they were excellent.

Officers elected for next year:

President—S. M. Hunt, Springfield, Mass.

Corresponding secretary—G. A. Reini, Springfield, Mass.

The young pastors were there in force—J. McD. Horne, Charles Brumihaus, Morrow, Sereno and others. The convention was spirited and harmonious. All pastors in northeast were present except two—one detained by sickness and the other by business. D. C. A.

**DRAKE ORATORICAL CONTEST.**

Alfred M. Haggard.

Through your columns I wish to announce to the brethren and friends of our school that one of the boys in the college of the Bible has again carried off first honors in the oratorical contest. This is an honor which so often falls to us that it may be an old story to some, but when you remember that we have in this school so many hundreds of able young men and women and that we have a school of oratory here for the purpose of fitting orators outside as well as inside of church lines, and that we have

a great strong law school to compete with us, such a victory means a great deal. Clarence Rainwater, of Lincoln, Ill., is our winner of first honors this year. He will honor us at the state contest, and most of the judges who heard him the other night predict a ranking for him at the state contest which will be held in Cornell College, Mt. Vernon, Ill., next February. I am sure that our missionary secretaries will be more than glad to know that Bro. Rainwater belongs to the Volunteer Mission Band and is fitting himself for work upon the foreign field. He is a man of fine appearance, and beautiful in his Christian spirit. He is thoroughly worthy of all the honors which he has received or which he may receive in the state or interstate contests.

C. E. Nickle, of the Normal College, took second honors, and Miss Bessie McClellan carried third honors. Among the six members there were no poor productions. The son of Geo. W. Clark, speaker of the Iowa House of Representatives, was one of the orators and was given first place in thought and composition.

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